

21

TWO  
**SERMONS**  
P R E A C H E D T O  
THE HONORABLE  
House of *Commons* Assembled  
in P A R L I A M E N T.

AT THEIR P V B L I Q V E  
FAST, NOVEM. 17. 1640:

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BY  
*Cornelius Burges D. D.*  
AND  
*Stephen Marshall B. D.*

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72 TWO

THE EKMONS  
OTTAWA HONORABLE  
HONORABLE MEMBER  
FOR THEIR PARLIAMENT.

EDWARD D.

TO  
THE HONOVRABLE  
HOVSE OF COMMONS  
now Assembled in PARLIAMENT.

**M**EN first it pleased You to require our service in Preaching at Your late Publike Fast, we resolved to close our eyes against all Clouds of discouragement arising from our owne unworthinesse and insufficiency; and to set our selves wholly to seek what the Lord would command us to deliver in his Name, at such a time, to such an Honourable and awfull Assembly, with a totall deniall of our Psalm. 83. selves.

And albeit we should have beeene glad to have beeene spared this exposing of our selves to the

A 2 pub-

## The Epistle

publike view; yet, You appointing other w<sup>s</sup>, we hold it e<sup>q</sup>uall that the joyn<sup>t</sup> entreaty of the Representative Body of the whole Commu- nalty of the kingdome sh<sup>o</sup>uld be regarded, and have chosen rather that others sh<sup>o</sup>uld censure us of weakenesse, than You sh<sup>o</sup>uld charge us with Disobedience: Your Request being no lesse than a command; and Your acceptance sufficient to give value to things of themselves both meane and wortblesse.

Wherefore, according to our Duty, so wil- lingly as the consciousnesse of our slender perfor- mances would permit, we obey Your Order, and doe now, although somewhat late, humbly offer these two plaine Sermons (for, who expects other in a Fast?) at the footsteole of Your Tribu- nall, as a lasting Monument of Our Gratitude for Your encouraging Approbation of, and solemnme Thankes for our weake endeavours in the preaching of them.

If in some places we have taken that just li- berty which all others have done before us, we trust it shall not be imputed; so long as in the most

## Dedicatory.

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most materiall passages we have kept to the very words which at first wee used, so farre as was necessary; and have not wittingly swerved an haire's bredth from the sense and substance in the residue.

Wee have indeed pared off some Repetitions, which in speaking had their use, the more to inculcate, and the better to set on the matter, but would not have been so gratafull in Writing, because Readers account every thing too long that bath any thing too much. We have likewise contracted some expressions, which in discourses of so much length, could hardly be so concise as wee desired, Memory being not always at hand to give birth to every Conception of our minds in such formes as wee intended. And some few things we have added, where straites of time, or defect of memory made some balkes in the first delivery.

What ever our performances be, we humbly leave them in Your hands, and under Your Honourable Protection, which we are bold to expect, because they are by Your owne Act drawne

A 3      from

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The Epistle

from us, and that in a time so queasie and distempered as can hardly b<sup>e</sup>are that fool, or Phyfik which is needfull for it. Seldome doth a wise Reproofe, a necessary Exhortation, or wholesome Doctrine meet with an obedient Eare.

The God of Heaven steere all Your weighty consultations by his own Counsell, to his owne Glory; cover You still under his own Wing, and make You the most accomplisht, best united, & most successifull & glorious house of Commons that ever sate in that High Court; but

\* This was our joyn't & earnest suit to You, in Preaching; and we now again beseech You to set your hearts and hands to this work, \* Ministry, in every Parish Church and Chappell throughout England and Wales; and in the other Princes in Iudah interceding to the Kings sacred Majestie for the setting up of a Faithfull, Iudicious, and

<sup>2</sup> Cbr. 17.7, 8,9. Zealous Magistracy, where yet the same is wanting,

## Dedicatory.

Wanting, to bee ever at hand to back such a Ministry: without either of which, not only the power of Godlinesse will soone degenerate into formality, and zeale into Lukewarmenesse; but, Popery, Arminianisme, Socinianisme, Prophanenesse, Apostacy, and Atheisme it selfe will more and more crowd in upon us, and prevale against us, doe You all You can by all other meanes.

And now, commanding You to God and to the Word of his grace, which is able to build You up further, and to give You an inheritance among all them which bee sanctified; and these our Labours to his further blessing, whereby all may speedily be brought under the line of his Covenant, which is our safety; that he may continue with us, which is our Glory; and wee with him, which is our happiness: we rest,

*Act 20. 32.*

The Summe  
of both Ser-  
mons.

Yours, most devoted to the service  
of Your Faith in all Dutie,

*Cornelius Burges.  
Stephen Marshall.*

## Deutsche

IM dazwischen liegen vier Zeilen  
die durch den ersten Vers von einer  
Zeile abweichen und ebenso wie der  
Vorvers auf die folgenden vier Zeilen  
einen besonderen Rhythmus, eine  
emphatische Wirkung ausüben. Es  
kann, wie nota ist, eine zweite Art  
durchaus bestehen, daß die vier Zeilen  
durchweg gleichmäßig sind.

Das bei Cervantes vorliegende  
Stück ist durchweg so geartet, daß  
es nicht nur die vier Zeilen gleich  
seid, sondern auch die vier Zeilen  
der zweiten Gruppe gleich sind.  
Die vier Zeilen der zweiten Gruppe  
sind aber nicht gleichmäßig, sondern  
enthalten einen Vers, der durch  
einen sehr langen Wortstrich  
und durch eine Verbindung  
mit dem zweiten Vers der Gruppe  
eine längere Dauer hat.

Die vier Zeilen der zweiten Gruppe  
sind also nicht gleichmäßig.

Die vier Zeilen der zweiten Gruppe

sind nicht gleichmäßig.



## The Preface used in Preaching, before the Text was read.



*H*at great Apostle Saint Paul, when he had to doe with wise men, held it a point of wisdome to passe by some things which he would not have mayved among meaner capacities. His practise shall be now my president.

The Preface, shewing the reason of the choice of this Subject.

*T*his honourable Assembly having designed me to beare so great a share in this weightie Worke, I hold it my dutie to consider, that, how weake and unworthy so ever I my selfe be, yet I am now to speake to Wise Men, who need not so much to be Catechised touching the Nature, as to be incited and quickned to the principall Use of a Religious Fast, which consisteth not solely in such drawing neere to God by extraordinary Prayer and Humiliation as may produce a totall divorce from our dearest Lusts, but also ( and that more principally ) in a particular, formall, solemnne, entire engaging and binding of our selves, by an indissoluble Covenant, to that God whose face and favour we seeke; and implore.

*A*nd this I apprehend to be a subject more necessary, by how much

## The Preface.

The Pre-  
face. much this dutie appears to be lesse heeded and regarded by  
the greater number of the choyest Christians.

For, as it too often falls out, even among the best, in par-  
ticipating that sacred and dreadfull Ordinance of the Lords  
Supper, (whereof also we are shortly to communicate) that  
moe labour more to discerne, and feed upon his blessed Body  
and Bloud, spiritually by faith, to make Christ their owne,  
(which must be done too) than actually, totally, and abso-  
lutely (then) to devote, resigne, and yeeld up themselves  
unto him, in the act of receiving, to be his servants: So it  
doth not seldom happen in the exercise of holy Fasting, that  
not a few of that small handfull which desire to approach the  
presence of God in truthe, are more conversant in searching,  
confessing, bewailing of sinne, and in craving of mercy, (all  
of which are necessary duties) than in working up their hearts  
to that indispensable pitch of heavenly resolution, sincerely  
to strike through a religious and inviolable Covenant with  
their God. Whereas, without this, all their labour will be ut-  
terly lost, their expectations frustrate, they take the gloriouse  
Name of God in vaine, provoke the eyes of his Glory more  
against them, causing him infinitely to loath and abominate  
both their persons, and service; nor shall they ever, by all their  
crying, and sighing, no not by whole rivers of teares, be able to  
draw down an arme of Mercy from Heaven to come and save  
them.

The more effectually therefore to provoke both my selfe and  
you at this time, to the due performance of this most neglected  
(but most necessary) dutie, I have thought fit, in a very plaine  
and familiar way suitable to the nature of this exercise (which  
ought to be as serious, as solemne) to worke and chafe into all  
our hearts the strength and spirit of that good Word of God,  
which you shall finde written for our instruction in

Jer.



Jer. 50. 5.

*They shall aske the way to Zion with their faces thitherward,  
saying, Come, and let us joyn our selves unto the Lord in  
an everlasting Covenant that shall not be forgotten.*



Hich words are part of a Prophecie  
( terrible to Babylon, but comfortable  
to the Church ) uttered, and penned  
by the Prophet *Ieremy*, about the  
fourth yeere both of the *Babylonish  
captivitie*, and of the tributary reigne  
of *Zedekiah*. The occasion, this.

The Intro-  
duction to the  
maine Dis-  
course.

The Prophet having laboured about thirtie yeers, to  
humble Judah by continually ringing in her eares the  
dolefull tydings of a sore captivitie approaching, could  
not be beleaved. But, when once the quick and sad  
sense of their bondage under the Chaldean yoke had  
forced from them an acknowledgement of the truth of  
his prophecies, he found it as hard a taske to worke  
their hearts to any hope of deliverance. For, as it is a  
worke even insuperable, to posseffe a people ripe for  
destruction, that any evill is neere them, till the wrath  
of God breake in upon them and overwhelme them; so  
is it a businesse of little leſſe difficultie to hold up the

## 4 The first Sermon, at the late Fast

Introduc-  
tion.

Ier. 25. 11.  
29. 10.

spirits even of Gods owne people , once cast under any great extreamitie, with any hope of rescue.

This was *Iudah's* case. Before the Babylonian had laid this yoke on their necks, God had plainly revealed, and often inculcated that it should lye upon them just 70. yeeres and no longer , after which they should have libertie of returne to their owne Land againe. Howbeit, the weight of their misery , the absence of God, ( who had *cast them out of his sight*) together with the insolence and crueltie of their proud oppressors, had throwne them downe so low in a disconsolate condition; that nothing which God could either now say or doe, was sufficient to raise up their hearts to any assurance of returne. The same strength which Lust hath to draw men from obedience , it will surely have afterwards to drive men from beleeving , in their greatest necessities of living by faith.

The maine beame which stucke in their eyes to hinder ther sight of deliverance promised, was, the greatnessse and invincible potency of the Chaldean Monarchy (then in her pride) and more especially the strength of *Babylon* the Queene and Mistresse of that puissant Empire. How could they hope to be delivered , when she that commanded the world detained them? Shall the prey be taken from the Mighty, or the lawfull captive delivered?

To cure them therefore of this desperate desponsion of minde , the Lord stirred up this Prophet to foretell the totall and finall subversion and ruine of *Babylon* and of that whole Monarchy ; and further, to declare from God that the desolation thereof, should be the dissolution of the capicitie of *Iudah* in it. The better to assure them of all this, *Jeremiah* wrote the whole Prophecy against

against Babylon ( contained in this Chapter and the next *Introduction* following ) in a Book by it self, which he sent to Babylon *dition*, by the hand of Seraiah ( Lord Chamberlaine to Zedekiah, Jer. 31. 59. and now going in an Embassie from his Master to Great Nebuchadnezzar ) with Command from the Prophet that, after the reading thereof to the captives, he should bind a stone unto it, and cast it into the midst of Euphrates, with this saying propounded over it, *Thus shall Babylon sink, and shall not rise*, &c.

But, to haften to my Text, In the five first verses of this Chapter, the Prophet summarily compriseth the substance of his whole Prophecy against Babylon, declaring, 1. her *destruction*, 2. the *Meanes*, 3. the consequent thereof to the people of God.

And first, he makes Proclamation, and an *Oyes!* as it were, to all the world, to come and behold the Great Worke he was to doe against Babylon the chiefe Citie of the Empire, against *Bell* the chiefe Idol of that Citie, and against *Merodach* the glory both of that Citie and Empire; yea, though the King then reigning when God meant to destroy it, should prove as potent as that great King, the first of that name, who for restoring the declining Empire to her ancient Splendor, and for translating the Imperiall Seat from *Nineve* to *Babylon*, was by polteritie worshipped as a God, and transferred his name to all his successors, as the name of *Pharaoh* to the Egyptian Kings, of *Benhadad* to the Syrian Monarchs, and of *Augustus* to the Romane Emperours. Although all these should be joyned together to withstand the downfall of that Monarchy, yet desolation should be brought over them all, they should all be confounded and removed for ever. *Vers. 1, 2.* and all to make way for the deliverance of the Church.

*Introductio-*

But what should be the *meanes* of such an unexpected destruction? This was to be done by an Army from the North, that is, by the *Medes* and *Persians*, both of which, but more especially the *Medes*, were situated towards the North from *Babylon*, and therefore ominous. That these were the men, appeares more fully by their description in the residue of this, and of the 51. Chapter. This Northern Army should be the confusion of *Babylon*, the confusion of *Babylon* should prove the restoring of the Church (vers. 3.) And the restoring of the Church should produce a *Covenant* with God.

3. For, behold, the issue and consequent of the ruine of *Babylon* was, the return of the captive Jews, from thence to *Jerusalem*, and a renewing *Covenant* with him that had shewed such mercy on them, vers. 4, 5.

For, in those dayes, and in that time, saith the Lord, the children of *Israel* shall come, they and the children of *Iudah* together, going and weeping, they shall goe and seek the Lord their God. They shall aske the way to *Zion* with their faces thitherward, saying, Come and let us joyne our selves to the Lord in an everlasting *Covenant* that shall not be forgotten. This began to be fulfilled at the end of 70. yeeres determined, when the Empire was first over-run and subdued by *Cyrus the Persian*. For he made Proclamation of libertie to returne, in the first yeere of his reigne. And when they returned, this was their deportment; they went weeping; and, to seeke the Lord their God. They goe, not so much to reposesse their ancient patrimony and inheritance, and to grow rich in the world, as to seeke and finde the Lord their God, and that with a resolution to enter into *Covenant* with Him, and such a *Covenant* as should never be forgotten, but daily remembred and carefully performed.

*2 Chron. 36.  
22.*

You

You now see the Context. Should I now divide the *Text*, I might shew you here *Introduction.*

First, an *Act*, expressed by their industry, in setting *Actus.*  
upon a long and tedious journey to Zion. *They shall  
make the way to Zion.* *Motus.*

Secondly, the *manner* how they manage this jour-  
ney, it is

1. With all *intention of spirit*, they aske the  
*way to Zion, with their faces thitherward.*
2. With fervent *charitie* towards, and mutual  
*zeale* for each other, to quicken and in-  
*flame* one another to the same work, *saying,*  
*Come.*

Thirdly, the end of their journey which, (with so *Finis.*)  
much intention of spirit and inflamed charitie, calling  
and crying to one another in such a manner,) they set  
upon; all was for this: *Let us joyne our selves to the Lord  
in an everlasting Covenant that shall not be forgotten.*

I might easily also cast out these generals of the Text  
into many lesser branches: but it is not now a time to  
trifle, or to play with a Text. Yea, I shall not distinctly  
prosecute all the parts already laid out, but (as the dutie  
of this day requireth) insist rather upon that which is  
the maine, and bring in the other as subordinate there-  
unto, by occasion afterwards, in explication of the prin-  
cipall point. For we see tropes in the Text bound for  
*Zion*; and, so *hasty thitherward*, that they *salute not any  
man by the way*, nor so much as looke aside any way: they  
goe *with their faces thitherward*: all the stay they make,  
is but to call others along with them, and amongst these,  
us, *saying, Come.* And, what is the busynesse; the end  
of all this hast? Nothing but this, *Let us joyne our selves*

unto the Lord in an everlasting Covenant, &c. This, however it were last in execution, yet was it first in their intention, in the undertaking of this journey, and therefore now must be principally insisted upon.

You see here a people loosed from the Babylonish captivitie, and returning to Zion: and, in their returne to have this in their hearts, in their mouthes, and in their endeavours, namely, upon the receipt of this mercy, to make speed to their God, to enter into a new Contract and solemne Covenant with him. So that now the chiefe, and only point of instruction which I shall recommend to, and presse upon you, and mine own heart with you, is plainly this, that

The maine  
Observation or  
Doctrine.  
*When God vouchsafes any deliverance to his Church, e-  
specially from Babylon, then is it most seasonable and most ne-  
cessary to close with God by a more solemne, strict, and invio-  
lable Covenant to be his, and only his for ever.*

In prosecuting this point ( wherein I resolve to be plaine, and in earnest ) I shall first shew you the *why* of it, *that it is so*. Next, the *when*, if you will, *how and in what manner* this must be done. Thirdly, the *wherefore*, the grounds and reasons of it: and so proceed to the *Appli-  
cation*.

*1. On. quod  
fit.  
That it is so.* For the first, the *why*, that it is so, this will appeare,  
1. More generally, upon receipt of any deliverance.  
2. More specially, upon any deliverance from Babylon above all other.

Proved.  
2. More ge-  
nerally. In general, that this use must be made of any de-  
liverance, appeares both by precept, and example in ho-  
ly Scripture. We shall carry them along together.

*Exod. 19. 5.  
&c.* In Deut. 29. you shall finde Moses requiring the peo-  
ple to enter into a *speciall Covenant with God*, beside the  
*solempe Covenant which he made with them* ( and they with  
him )

# Of the Commons House of Parliament.

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him) in Horeb. To induce them thereunto, Moses re. 1. *This is* fresheth their memory with the repetition or representation of the many deliverances God had given unto the generation, out of Egypt, and in the wilderness by the space of fortie yeeres, together with the wonders and miracles which he daily wrought for them. And in the seventh ver. he tells them, that when ye came into this place (that is, into the Land of Moab) Sihon the King of Hesbon, and Og the King of Bashan, came out against us unto battle, and we smote them; &c. What then? Here is deliverance upon deliverance, and the inference is, *Keep therefore the words of this Covenant, and do them*, vers. 9. But, that is the Covenant on Gods part, you will say? True, but that is not all. He therefore presseth them to an actuall personall Covenant on their parts, and that upon consideration of so many deliverances. This was his maine businesse with them at the Lords own command. Therefore in vers. 10. he thus bespeaketh them, *To stand this day all of you before the Lord your God, your Captaines of your tribes, your Elders, and your Officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy Camp, from the bower of thy mowd to the drawer of thy wudry. That thou shouldest enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day.* And in vers. 14. he addeth. *Neither wish you only doe I make this Covenant, and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.* Thus you see a Covenant required, strick'n, and ratin-ed by solemne Oath of God and his people mutually to one another: they binde themselves by solemne Oath to him, as he by Oath had bound himselfe to them. Thus then it was in the time of Moses, No eminent

The first solemne Covenant which they passed into, was after their deliverance out of Egypt.

ver. 10.

A second solemne Covenant, about fortie yeeres after the first, when they came neare to Canaan, and shortly after were to enter into it.

1. That it deliverance went before, but a solemne Covenant followed after\*. And, To swear a Covenant, is no new device, no humane invention, nor arbitrary Action.

I will give you but one instance more (among many)

\* As Mose of this kinde, and it is that of *Aisa*, that good and reli-drew the people into a *Ca-*  
gious King of *Indah*. When *Zerah* the Ethiopian infi-venant before fted his kingdome with an huge army, even 1000000,  
their entrance and 300 Chariots, 2 Chron. 14. *Aisa* falls to praying, God  
heard him; they joyued battell, *Aisa* obtained the vi-sion also of *ctory*, and carried away very much spoile. What was the  
war they were issue? Another *Covenant*.

For, in Chap. 15. you shall finde that, presently upon  
it, 1st. 24. 25, 26. So this, God addresseth a Prophet to *Aisa*, ( *Azariah* the  
sonne of *Oded* ) to tell him and the people, *The Lord is*  
*with you while ye be with him*. And, to encourage them  
to close with God, he addes, in vers. 7. *Be ye strong there-fore*, and let not your hands be weake: for your works shall be  
rewarded. They must not only worke for God, but be  
strong to his worke; and that they might be so, there  
was no way like to that of entring into a *Covenant* with  
him.

For, so *Aisa* understood it, as appeares by the next  
words, where it is said, *Aisa*, when he heard these words,  
sooke courage: and, although he had before done much  
in purging the Cities of Judah of Idolatry, and Idols, of  
high places, Images, and groves, yet now he goes onto  
a more thorough reformation, and putteth away the remain-  
der of abominable Idols out of all the Land of Indah and Ben-  
jamin and out of the Cities which he had taken from Mounts  
Ephraim, and renewed the Altar of the Lord; for ever  
where Idols goe up, Gods Altars goe downe, therefore  
he pulleth downe the one, and setteth up the other.

And not this alone, but he offered unto the Lord a  
great sacrifice, and both himselfe and his people entered

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into a Covenant to seeke the Lord God of their fathers, with i. That is all their heart, and with all their soule, that whosoever would is so, in not seeke the Lord God of Israel, shold be put to death, whe- the gener-  
ther small or great, whether man or women ; and they swore rall.  
unto the Lord with a loud voice, and with shouting, and with  
trumpets, and with Cornets. And all this, immediately  
upon the deliverance and victory which he had obtained-  
ed : for, in vers. 11. it is said expresslie, that they offered  
unto the Lord, the same time (or, in that very day) of the  
spoile which they had brought, 700. oxen, and 7000. Sheep,  
meaning of those, which they had carried away from  
the Ethiopians that came out to battaile against them.

So that now you see another solemn Covenant entred  
into, not by Asa alone, but by all the people of God, a  
Covenant solemnized in publicke by Sacrifice, by Oath,  
and under the highest penaltie of death it selfe to all  
that should not obserue it.

In pursuite of which Covenant, see what he presently  
did. He spared not his owne Mother that regarded it  
not. For, when he perceived that, notwithstanding this  
Covenant, the Queene his Mother, *Macha*, would  
needs retaine her puppet Gods still, and (amongst the  
rest) one abominable Idol, in a grove, so obscene as it  
is not fit to be named : (*Abuleensis* obserueth that it was  
*Priapus*, and conjectureth thence, that she was not only  
a grosse Idolatress, but an abominable strumpet.) for, con-  
ordinarily, Idolatry and adultery, spirituall and bodily  
fornication goe together. It is said, that he removed  
her from being Queen, because she had made an Idol in a  
grove, and Asa cut down her Idol, and stampf it, and burnt it  
at the brooke Kidron, vers. 16. Which passage is express-  
with an emphasis, in 1 King. xv. 15. Also Macha his Mo-  
ther, evn Her, he removed from being Queen. Although a  
plur.

## 12 The first Sermon at the late Fast.

1. That it Queen, although a Mother, yet even her he deposed us.

This he did, and this he must doe, not only by reason of that voluntary Covenant into which he had entred, but by virtue of the speciall Command of God himselfe; in what ever relation she had stood unto him. Yea, in Deut. 13. 6. the Law was more strict, for though she had beene never than a Mother, even the wife of his bo-some, yet if she were an Idolater, and should entise him secretly, saying, Let us go and serve other Gods, she must have beene put to death, and his bond hand must have beene first upon her, ver. 9. 10. 11. of the same and justique of the

You now see the point proved in the generall, that thus it is with Gods people; upon any notable deliverance, they enter anew into *splendor* and infinite Covenant with God, in hope to obtaine by this his

\* Yea, some times upon consideration of Gods Judgements ful, or fared.

2 Chro. 29. 10.  
2 Chro. 34.

31, 32.

2. In spe-ciall.

On Gods part, first. This was foreshewed under the similitude of the basket of good figs, Jer. 24. 7. There it is said by the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away Captive of Iudah, whens I have sent out of this place into the Land of the Chaldeans for their good: for I will set mine eyes upon them for good, and I will bring them againe to this Land, &c. And, in the seventh verse it followeth, I will give them an heart to know me that I am the Lord, and I will be their God: for they shall returne unto me with their whole heart. He will

give

Of the Commons House of Parliament. 13

give them an heart to know him, to returne, and become it. This it his people, which cannot be without a Covenant. Againe is so, in

That this is that which Gods heart is exceedingly set speciall, upon, and full of, namely, that he never meant to bring his people backe from Babylon; but upon this very condition ( albeit it was a great while ere it was done, and therefore they thrived accordingly, as we shall shew anon) will yet further appeare by many other passages of the Prophecy of Jeremy, to passe by sundry other Prophecies uttered by Iсаiah, Micah, and others. Jer. 31, 10, 18; we shall finde a Prophecy, that this should be done, (and I shall shew, by and by, that it was afterwards performed) Behold, saith the Lord, I will bring againe the captivitie of Jacobs tents, and have mercy on his dwelling places, &c. and, in ver. 22, I will cause unto them neare, and he shall approach unto me, and then, as one assured of it, and admiring at it, he presently adds; for who is this that engaged his heart to approach unto me, saith the Lord? That is, both Gouvernour and people, all of them should binde and engage themselves, (not their outward man alone, but even their vety heart and soule also) by solemine Covenant to be the Lords. That this was the meaning, is cleare by the next verse; Ye shall be my people, and I will be your God. For it was such an engag-  
ing of their hearts, as that one should say, I am the Lord, and another shall call himselfe by the name of Iacob: and another shall subscribe with his hand unto the Lord, and surname himselfe by the name of Israel; Isa. 44, 5.

So againe, in ver. 31. the Lord having first promised to bring back the captivitie, he subjoynes; Behold, the dayes come, saith the Lord, that I will make a new Covenant with the house of Iacob, and with the house of Iudea: and according to the Covenant which I made with their fathers;

ver. 31, &c.

## 14. The first Sermon, at the late Fast

1. That it is in the day that I took him out of the Land of Egypt, which is so, in my Covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the Covenant that I will make with the house of Israel; After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. Here is a Covenant, God begins the work, but his people follow. They imbrace the Covenant, and joyn themselves by mutuall Covenant to him. He puts his Law into their hearts, for this very purpose.

Once more. In *Ier. 32. 37.* there is a promise that God would gather his people out of all countries whither he had cast them in his wrath, and that he would bring them back to their own place, and cause them to dwell safely. He presently addes this as the product of that mercy; *they shall be my people, and I will be their God, and I will give them one heart, and one way that they may fear me for ever, &c. I will make an everlasting Covenant with them, that I will not turne away from them to desirme good, but I will put my fear in their hearts that they shall not depart from me:* Which words go no leſſe than a solemn Covenant mutually made and ſtrucken betweene God and his people.

Thus then you ſee, many plaine and pregnant places of Scripture ſhew, that the maine thing God on his part aymed at, and expected from his people in delivering them from *Babylon*, was, the firme and lolemne tying and engaging of themſelves by a formall and effectuall Covenant to him, and the remembraunce and keeping of it better than formerly they had done.

But, ſecondly, all these were but prophecies ſhewing what God foreshewed ſhould be. Will you therefore ſee the thing acted, and all these promises fulfilled? True it

it is indeed that the people did not on their parts per-<sup>r. This it</sup> forme this, they entred not into such a solemne Coven-<sup>is so,</sup> in nant, so soone as deliverance was by *Cyrus* proclaimed; speciall. and they sped accordingly. *Zerubbabel* went indeed be- fore, in the first yeere of *Cyrus*, and laid the foundation of the Lords House: but we read of no Covenant then made. Therefore, the work was stayed, and the building not finished in an 100 yeeres after, say the best Chronologers.

Then comes *Ezra*, and makes some reformation of manners; and not only so, but some Covenant he and the people entred into, *Ezra* 10. But that was but in a particular case (and it would be thought a strange one, to this age especially, should it now be pressed,) there were many that had trespassed against their God by taking strange wives of the people of the Land (that worshipped not the same God.) Such therefore, as now were dulye touched with the sense of this sinne, desir *Ezra* that a solemne *Covenant* might now be made with God, to put away all such wives, and such as were borne of them, Vers. 3. Now, in the fifth verie, we shall finde this executed. For, *Ezra* wro<sup>t</sup>e, and made the chief Priests, the Levites, and all Isracks to sware that they should do according to this word, and they swore.

This was somewhat, but not enough: a partiall Co-  
venant, and such as came short of that intended in my  
Text. You shall see it more thoroughly performed af-  
terwards, in *Nehemiah*'s time. For, after *Ezra*, came *Ne-  
hemiah*, and he makes a more thorough Reformation;  
not of mens manners only, but even of Religion also.  
He set up the Ordinances of God in their purtie, and  
tooke care in particular for the preaching of the Word.  
After all this, he and all the people entred into a so-  
lemnne

i. That it lembe Covenant, and that at the time of a publique  
is so, in Fast? And this brings it home to the businesse we are  
now about. For, as they entred into Covenant upon  
receipt of such a deliverance, so they did it at the time  
of a solemne Fast. This will appeare throughout the  
whole ninth Chapter of *Nehemiah*, where it is first said,  
that the Children of Israel were assembled with fasting, and  
with sack-cloath, and with earth upon them: they separated  
themselves from strangers, they stood and confessed their  
sinnes, and the iniquities of their fathers. They justified  
God in all his proceedings against them, and in all  
the evils he had brought upon them. They acknow-  
ledged that neither they, their Princes, people, or fa-  
thers had kept the Law; they had not served God in  
that Kingdome he had bestowed upon them. Behold,  
say they, vers. 36. We are servants this day, and for the  
Land that thou gavest unto our fathers, to eate the fruit  
thereof, and the good thereof, behold we are servants in it.  
And it yeeldeth much increase unto the Kings whom thou hast  
set over us, because of our sinnes: also they have dominion  
over our bodies, and over our castell at their pleasure, and we  
are in great distresse. And because of all this, we make a sure  
Covenant, (in the last verse) and write it, and our Princes,  
Levites, and Priests sealed unto it.

Now here is the full accomplishment of that you have  
in my Text. What in the Text is set down by way of  
Prophecy, you here see acted in the History. In *Nebe-  
miabs* time, they come home unto it. And if you look  
into the tenth Chapter, you shall see who sealed this Co-  
venant: first, the Princes, the Officers, the Magistrates  
of the Kingdome, the *Parliament* men, if you will so call  
them; and then the rest of the people. And what is the  
substance of their Covenant? They entred into a curse,  
and

and into an Oath, to walke in Gods Law, which was given by 2. How it Moses the servant of God, and to observe and do all the Com- is so mandements of the Lord their God, and his Judgements, and Statutes, verl. 29.

Here then is their Covenant: you see also with what solemnite it was made and ratified; by *subscribing* of hands, and setting to of their Seales, by an Oath, and by a curse; binding themselves by all the most solemne and strongest bonds that possibly they could; and all this in Publicque, and at a *Publique Fast*. So that now the point is cleare, *That it is so*, and that the practise of Gods people hath ever been, upon any great deliverance, especially from *Babylon*, to enter into solemne Covenant with the Lord.

Come we to the second branch propounded, which is 2. *Kedōri, Quomodo fit. How this is to be done.*  
the *Kasson*, shewing, in what manner this Covenant must be made; and how men are to joyne themselves to the Lord in this action.

This I shall demonstrate out of the bowels of the Text it self: for therein may you see somewhat required, 1. By way of *disposition* or preparation to it. 2. In respect of the *Substance* of it. 3. In regard of the *proper-ties* belonging to it. These being opened, I shall give you a full view of this Text, and performe my promise before made unto you.

The first thing to be unfolded is, the *disposition or prepa-* 1. Of the *disposition re-*  
*ration to the Covenant*; and this appeares in two things, quisite to  
1. In seeking seriously the face of God, *They shall aske* strike a Co-  
the way to Zion. 2. In the manner of their address unto venant with  
him, *with their faces thitherward*, saying, *Come*. God.  
Whereunto is

1. The first thing requisite to *dispose*, qualifie, and prepare men to strike a Covenant with God, is a serious and humble seeking of the face of God. *They shall aske* 1. The asking  
the way to  
Zion.

## 18 . The first Sermon, at the late East

2. How  
this is so  
be done.  
the way so Zion. And there first a word of the place to-  
ward which they were bound ; secondly, of their con-  
tending and reparie to it, under that expression of *asking*  
*the way thither.*

INVO  
IIVY

The place, was Zion, where first ( though it be but a Criticisme, it is yet not unnecessary to be taken notice of, because the word is often pronounced, and written amisse, which may cause ambiguity touching the place ) you must put a difference between Sibon or Sion, and Zion : ( for these were two different places, and are written in the originall with two different Letters, the former with *s* the other with *z* ) you must not here understand this, of the former, namely, of Mount Sibon, which is all one with Hermon, situate in the utmost confines of Israel North-East-ward, neere unto Jordan, ( Dent. 4. 48. ) but conceive it to be meant of *Sion* or Zion in Hierusalem, which was once the strong hold of the Jebusites, and held out longer un subdued than any Pece belonging to that people. For, when Israel under the Conduct of Joshua had conquered Iebus, after called Hierusalem, yet could they not winne Zion in it. Zion was a strong Castle or Fort, erected upon a rocky mount, toward the South-west part of the Citie, over-looking all the rest ; and that the Jebusites, having abundantly fortified and victualled it, still held, all the dayes of Joshua, and long after, albeit the Israclites possessed the rest of the Citie, Ioh. 15. 63. But afterwards when David came against it, even that strong hold ( which the Jebusites thought to be so invincible, that, in scorne of him and his siege, they set up only a few blind & lame people on the walles to defend it ) he conquered and called it the Citie of David, because after he had wonne it, himself dwelt in it, 2 Sam. 5. 7. This, for the Topography.

Then,

Then, you must know farther, that, by Zion is sometimes meant the whole city of Hierusalem, by a Synagogue; this is to be done; sometimes it was taken for the place of Gods done. Worship in the holy city, or rather with reference to his Worship and pretence there: for that City being the Capital City of the Kingdome, where Thrones were set for Judgement, was also the speciall place which God chose to place his name in: there were the Altars placed for Gods worship, and thither the Tribes were up to worship, because there God pleased to manifest his more speciall presence, and to command the blessing for evermore. Therer therefore these returning Captives repaired; even unto Zion, the Watch Towne, as S<sup>t</sup> Hierome interprets it, whence God in speciall manner watched over his people for Good: there they seek his face, and enquire of him, before they presume to enter Covenant with him.

Now, their address to this place, is set forth in this Text, by asking the way to Zion. The word <sup>לְמַנּוֹת</sup><sup>\*\*</sup> From <sup>לִמּוֹת</sup> though it sometimes import the demanding of a thing which is a point of Justice or equity to give, (as Gen. 34. <sup>to beseech or pray.</sup>) yet is it usually applyed to note the seeking of some thing by humble prayers and intreaties: so as it is not seldome put for prayer it selfe, 2 Chro: 20. 4. and, sometimes for an earnest & humble enquiry after some thing we know not, ( Num: 27. 21 Deut: 13. 14.) that we may be directed aright, and pursue the direction with effect: So here, They ask the way to Zion, and that of God, not onely to seek of him a right way for them by fasting and prayer, Ezra 8. 21. but, as resolving that somewhat should be done, that they would walke in it, and appeare before God in Zion: for, so much is intended here as is expressed more fully elsewhere, viz. in Isay 2. verfe 2, 3. Mic. 4. 1, 2. where they not onely call

## 20 The first Sermon, at the late Fast.

2. How on each other roundertake, but they also performe the  
 this is to be journey going up to the mountaine of the Lord. So the Pro-  
 phet Zachary, the inhabitants of one City shall goe to an-  
 other, saying, Let us goe speedily to pray before the Lord,  
 and to seeke the Lord of Hosts, I will goe also yea, many peo-  
 ple and strange nations shall come to seeke the Lord of Hosts in  
 Hierusalem, and to pray before the Lord. *Zach. 8. 21. 22.*  
 And how goe they? not sleightly, carelessly, proudly,  
 but in all humility, yea (as in the verse before my Text)  
 even with weeping, they shall seeke the Lord their God  
 with deepe humiliation and godly sorrow for all those  
 sinnes whereby they had formerly broken his Covenant,  
 and for which he had entred upon the forfeiture, and  
 laid those heavy afflictions upon their Loines. *Going,*  
*and weeping, they shall goe to seeke their God in Zion.* The  
 very same thing was foretold before (to shew the neces-  
 sity of the duty) touching Israel. *Ier. 31. 9. They shall*  
*come with weeping, and with suplications will I lead them.*  
 So then, this is the first thing in this worke to dispose  
 and prepare men for the Covenant; namely, to *ask the*  
*way to Zion*, by a serious, humble, affectionate inquiring  
 and seeking after God in his Ordinances, even with ma-  
 ny prayers and teares, that he would be pleased to ac-  
 cept them.

2. In regard of the manner. Secondly, the manner of their addresse is as necessary  
 as the former. It is not every manner that will serve the  
 turne. It must be done with all intention of spirit in regard  
 of themselves, and with fervent Charity towards others.  
 For, they must *ask the way to Zion with their faces thitherward*, saying Come.

That is,  
 1. With in-  
 tention of Spi-  
 rit.

Their intention and fervency of spirit wherewith they  
 set upon this worke, is set forth under that Hebraisme of  
 asking the way to Zion with their faces thitherward. This  
 phrase

phrase is usually an expression of the greatest intention, 2. How fervency, and contention of mind that can be, in the pursuit of any busynesse on foote, or of any way wherein done. a man is going. Such a phrase you have in Luke 9. 51. where it is said of Christ, that he stedfastly set his face to goe to Hierusalem, or, as if he would goe to Hierusalem: for which cause the Samaritanes would not receive him, ver. 53. that is, they would not enterteyn him with any respect, because, that stedfast setting of his face towards Hierusalem<sup>\*</sup> manifested, by his very countenance and aspect, that, where ever his body was, his heart was at Hierusalem (which the Samaritanes could not brooke) <sup>ix in adspicere Hierusalem, et secundum Hierosolimam regias et domus.</sup> and that nothing in the world could take him off from that journey, or, so farre prevaile with him, as to make him linger, or loyter upon the way; no entreaties, feare, shame, nor any thing could stay him, but, obstinata et imperterritamente locum petiit, as it is exprest by Bede. He was no way afraid, or ashamed to be seene and knowne whither he was bound, and what he was going about.

When therefore it is here said, they shall aske the way to Zion *with their faces thitherward*, the thing meant thereby, is, that they shall set upon this work with their whole heart, with their whole man, without any feare, or being ashamed, or unwilling to owne the busynesse: but, they shall doe it thoroughly and affectionately without wavering, lingring, halting: they shall doe it boldly, presently, openly, indefatigably and continually. In a word, whatsoever can be sayd, or thought upon, to set forth the utmost intention of a mans Spirit in any worke that his heart is most set upon, and that he would lay out his life and all he hath upon, for the accomplishment of it; that was the resolution, & care of these people, & must be ours: this is to aske the way to Zion *with*

2. How our faces thitherward. And without this, no entring into Covenant with God. This is, for substance no other (thoogh otherwise expressed) than that of the people in *Asa* his time, when they sware the Covenant before mentioned, *2 Chron. 15.* where it is said, they did it *with all their heart, and with all their soule, and expressit by the loudnesse of their voyces, and with shoutings, &c.*: *rejoycing at the Oath, because they had sworne with all their hearts, and sought him with their whole desire, ver. 15.* Men that will stand disputing, consulting with flesh and bloud, and casting about how the entring into such a Covenant may consist with their profits, honours, lusts, designes, relations, &c. are no fit *Covenanters* for God. *His people shall be willing, Psal. 110.* 3. their heart, minde, spirit, body, countenance, all, shall profess, and proclaime this to the whole world, that they are for God, for a *Covenant*, for putting themselves into the strongest bonds that can possibly be thought on to bind them hand and foot, soule and body to the Lord for ever.

2. With charitie towards others.

2. Nor is this all. For, the men in my Text, content not themselves to be thus earnestly addicted to the worke in their own particulars; but, (as one stick kindles another) they desire to kindle the same flame of affection in others also, and mutually to blow up the coales in one another, *saying, Come.*

This notes the *fervency* of their *Charitie* towards others also. For, 'tis not here brought in as a formaltie, or complement, but as the evidence of a strong desire to draw as many others as they can to the same journey, and (if it be possible) to keep the same pace with them, as being most unwilling to leave any behind them. This indeed is true *Love*, unsainted *Charitie*, to draw all we

can

can along with us unto God. True Converts, when once they returne themselves, <sup>they cause others to returne this is to also.</sup> And this was often prophecyyed as a thing which should certainly be: Witnesse all those places in Isay 2.  
*Mis. 4.* and *Zach. 8.* before quoted. So then all these things are requisite, and previous to the Act of Covenanting with God. There must be a seeking to God with true humiliation, a seeking of him with all intention of spirit, and with all manifestations of a resolution not to be terrified from, daunted at, or ashamed of the worke: yea, with fervent Charitie to draw others into the same Covenant also. Thus much for the disposition previous to the Covenant.

2. The next thing considerable in the *Kadimah*, the Substance of the Covenant it self. *Let us joyne our selves to the Lord, in a Covenant.* <sup>2. The Substance of the Covenant.</sup>

Two things here must be opened; the matter, and the forme of this solemne action. <sup>Both in respect,</sup>

1. The matter of this A&t is set forth under this expression, *Let us joyne our selves to the Lord.* The original word *וְהִנֵּה* (from *וָהִי*) is very emphatical; so as that word, being explained, will sufficiently set out before you the nature of the Covenant here intended. Some Translators render it, *Let us glue our selves unto the Lord;* which imports a conjunction so neere, as nothing can come between, and so firme, as nothing can dissolve. But more particularly, the verb here used is in Scripture applyed to a double sence, or to denote two things: both of which being set together, will fully discover what it is to be joyned to the Lord in Covenant.

First, it signifyeth the binding of a mans self to the Usurer, of whom he hath borrowed money, to pay backe both principall and interest. So it is used in

*Nehem.*

## 24 The first Sermon, at the late Fast.

2. How  
this is to  
be done.

לְוִינָה כְּנָף

Nehem. 5. 4. where the people complaine, *We have borrowed money* \*, for the Kings tribute, and that upon our Lands and Vineyards. That is, they had engaged both Lands and Vineyards for securitie of the money borrowed, that the Usurer should enter upon all, in case they failed of payment at the day. So that, as men, to make sure, will have a Statute Staple, or recognisance in the nature of a Statute Staple, acknowledged, whereby a mans person, goods, lands, and all, are bound for the securitie of the Creditor, that he shall have both principall and interest at the day agreed upon ( and here that of Solomon proves too true, *The borrower is servant to the lender* : for, he hath nothing left to his own dispose ; if he would sell any Land, settle any joyncture, there is a Statute upon it, he can dispose of nothing till that be taken off;) so it is in the case of any man joyning himself to the Lord by Covenant, he must even bind himself to God as firmly, as fully, as the poore borrower, who for his necessitie takes up money, binds himself to the Usurer. If God lend him any mercy, any blessing, he binds himself to restore not only the principall (the blessing it self) when God shall call for it; but even the interest too ; I meane, all-possible homage, service, and honour which becomes those who have received so great a benefit.

This is more than implied in that parable of our Saviour touching the talents dispensed, Matth. 25. 27. for even to him who had received but one talent, was it said, *Thou oughtest to have put my money to the Exchangers, that at my coming I might have received mine own with usury*. God will have his returne, some interest, for every mercy ; and expects a Statute Staple, that is, a Covenant, for his better securitie. God will have him bound, soul, body,

body, estate, life and all ; so as all he is, and hath, shall 2. How be forfeited, if he do not keep touch, and make pay- this is to ment according to agreement and Covenant made be- be done. tween them. This is the first use of the word, *nivis.*

Secondly, there is yet more in it. For, though it be true that the obligation of a borrower to the usurer be as strong as bonds and Statutes can make it ; yet, there is not such an entire, neere, firme, and lasting tye of the borrowerto the Lender, nor such a thorough interest in the whole estate of the Usurer, as there is of him that is in Covenant with God. The Usurer, though he bind the poor borrower fast to him, yet he keeps him at distance, not giving him interest in , or use of any other part of his estate, but only of the summe borrowed. But now this *joyning of our selves to the Lord,* is such, as is made by marriage, and gives interest in all that the Lord is, and hath, and admits us to the participation of all the most intimate, neerest, choysest expressions of the dee- rest Love of God, which is or can be found between the husband and the wife, who are *joyned together by the bond of marriage, and made one flesh.*

So the word is used, Gen. 29. 34 where Leah, being delivered of her third sonne, Levi, thus saith to the women about her, *Now this time will my husband be joyned unto me, because I have born him three sonnes.* That is, now shall my husband be more arctly united to me in all love, and in all demonstrations of it, and that in the most free, full, and intimate way of expression that possibly can passe between those who are coupled together in so neere a relation.

So then, lay both these together, and you have a cleare view of this *joyning of our selves to the Lord by Co- venant.* He that enters into Covenant with God, doth

2. How not only bind himself, as the neandy *borrower* to the Co-  
this is to vetus *Vsurer*, for a time; but, as the wife to the hu-  
be done. *bond*, to be wholly his for ever, without any reservation,  
limitation, or termination, till death dissolve the bond.  
As the wife hath interest in the goods, estate, and per-  
son of the husband; and all that he hath is hers: so by  
this *joyning of our selves to the Lord*, He becomes ours,  
as well as we become his, and both are mutually con-  
joined to each other by an indissoluble bond for ever.  
All the power, wisdome, goodnesse, mactey, grace, glo-  
ry, that the Great God hath to communicate to the  
creature, is now assured and made over to every soule  
that thus engageth himself unto him. And on the other  
side, all the wit, strength, industry, wealth, honour,  
friends, life, and all that this man hath, he makes over,  
and resignes up actually, totally, absolutely, and for ever  
unto the Lord, to serve and honour him withall; and  
that with all his heart, and with his whole desire; to have  
nothing, to do nothing, to be nothing but for the Lord,  
though all the world be against him for it. This I take  
to be the full latitude of the *Covenant*, for the *Matter*  
of it.

2. In regard of the forme. Touching the forme of this Act of *joyning our  
selves to the Lord*, it is expressed in the word *num*, the  
*Covenant*. A Covenant is nothing else but an agree-  
ment or bargaine between two or moe persons, and ra-  
tified (ordinarily) by some external solemnitie, or rites  
that may testifie and declare the agreement, and ratifie  
it, whereby it becomes unalterable. Therefore it is,  
that among the varietie of ratifications of Covenants  
mentioned in Scripture, still there is somewhat of out-  
ward solemnitie reported to have been used at the ma-  
king of them, to strike the bargaine thorough.

Sometimes they were made by *sacrifice*, Psal. 50. 3. 29. How sometimes by *Oath*, Deut. 29. sometimes by an *Oath*, this <sup>is</sup> and a *wrte*, Neh. 10. 29. sometimes by *subscription* of what is to be done, their hands, sometimes by sealing it with their seales <sup>Isay. 44. 5.</sup> also: Sometimes by all these, and by what ever else <sup>Neh. 9. 4. &c.</sup> might most firmly & inviolable knit men unto God. And as it was then, so must it be still. To strike a *Covenant*, is not, in a private or publique prayer only, to goe to God and say, *Lord I will be thine, I here enter into a Covenant with thee, be thou a witness of it, &c.* but it is, to stand and make it publickly before the Lord, by some speciall solemnitie that may witness it to all the world, as *Iosiah*\*, *Ash*, and all the Godly ever did, (even as in \* a chro. 34. in entering into bonds, or as in solemnizing of matr. 31. many men use to doe) Whether by the Sacrement of the *Lords Supper*, by *fasting*, or by ought else, whereby they may become so firmly and arctly joyned to the Lord, that they may not only be no longer *stray*, to depart away from the Living God; but, nor so much as to sit loose from God, or to stand in any termes of indifference, which might leave them at libertie to serve, or not to serve God in any dutie, how difficult, or dangerous soever. And thus have you the Substance of the Covenant opened.

3. Take we now a short view of the properties of this <sup>3. The properties of the</sup> Covenant, and they are two; *perpetuitie* and *heedfulness*.

1. It must be an *everlasting Covenant*, in regard of continuallitie. In the Original it is *thy name, a Covenant of Ages*. And the *y<sup>e</sup> Interpreters* render it to the same purpose, *Indivisiōne*, that is, such a Covenant as no time shall terminiate, till they who make it cease to be. Some understand this of engaging themselves to stick close to him in the due celebration of his Legal

two.

1. It must be everlasting for continuallitie.

2. How this is to worship, so long as he should continue it in his Church, (which was till Shiloh came) without those mixtures, wherein formerly they had been too bold, and for which God had spewed them out of his Church, and hurled them as farre as Babylon. Others conceive it to be meant of the *Covenant of Grace* that God had sealed to them in the bloud of his Sonne. But, neither of these are ful. For, it is clearly meant of an *Act of theirs* towards God, whereby they bind themselves to him, and that not for a definite time only, but for ever.

It is such a binding, as that of the borrower to the U-furer, whom nothing can satisfie but full payment. Or rather, such a closing with God, as is that of the wife to the husband, called, in particular reference to the nuptiall knot, *the Covenant of her God*, Prov. 2.17. She must be his for ever; that is, *so long as she liveth*, Rom. 7. So that, for men to bind themselves by an everlasting *Covenant* to the Lord, is to bind themselves never to step out from him to Idols, to their base lusts, to any creature, in any strait, upon any occasion, or temptation whatsoever; nor, with the dog, to returne any more to their vomit of any kind. They are in Covenant as the wife to the husband; for they are *marryed unto the Lord for ever*, Hos. 2.

2. It must be  
heeded, and  
not forgotten.

2. It must be heeded and minded; else, it will be to small purpose to be so lasting. It must be a *Covenant that shall not be forgotten*.

A *Covenant, quod non tradetur oblivioni*; as Tremelius well: that is, that shall not be cast behind their backs. It is but a plaine mockery for men so to enter Covenant with God, as young Gallants enter into bonds to the Usurer, neyer thinking more of them, till the day of payment be past; and the Sergeant ready to attach them. *Vno tibi  
wicked*

wicked saith God, what hast thou to do to take my Covenant 2. How into thy mouth, seeing thou castest my words behind thee? this is to be Psal. 50. Only they rightly performe this dutie, who so done. joyne themselves to the Lord, as to remember, and minde the obligation they have sealed. As a poore man that meates honestly, if he be necessitated to take up money upon his bond, he can hardly eate, walke, sleep, do any thing, be in any company, but that still his minde runs upon the obligation and day of payment: he complains he is in debt, he hath given bond for so much money, and all his care is how to pay his debts, or to get longer time; so it is with a Godly man that hath entred Covenant with the Lord, he hath sealed a bond, and he knows it must be satisfied, or it will be put in suit. Therefore he beares it in minde, he is always casting about how he may performe, and keep touch with God. I will never forget thy precepts, saith David, I have inclined mine heart to performe thy Statutes, always, even unto the end, Psal. 119. 112. This is one expression.

Again, It is a Covenant to be remembred, as that of the wife, whereby she stands bound to her husband: she must ever remember it. It is the note of an harlot to forget the Covenant of her God. The chaste wife will so remember the marriage bond, that if she be solicited to unfaithfulness, to uncleanness, &c. she ever hath this in her thoughts, that she hath given her self wholly away to an husband, and is bound to keep her only unto him during life; & this makes her to be even an impregnable wall against all assaults that might otherwise draw her to folly. So must it be in the case in hand: The Covenant must still be in the heart, and in the memory. In every action of a mans life, in every passage and turning of his estate and condition, in every designe or en-

Prov. 3. 17.

2. How engagement, this must not be forgotten; viz. "I have entered into Covenant with God, as a wife with her husband; will that I am now doing, or going about, stand with my Covenant? Is this to performe Covenant with God? &c. If he be solicited to uncleannesse, to fratsid, oppression, any evill whatsoever, this still runs in his minde, There is a Covenant between me and the Lord; I am bound from such courses by the strongest bonds; How then can I committ this great wickednesse, and sinne against God?" using dirst of indebitis ei obliquoq

*Psal. 78. 10.* What was it for which Tadah, and Israel became Captives, but the breach of the Covenant? They kept not the Covenant of God, saith the Psalmist. And, how so? Because they did not remember it. As they soon forgot his works, so it was not long ere they forgot God their Saviour himselfe too; and then no marvaille, if, at the next bout, they forgot his Covenant also, *Psal. 106.* He then, that would not break Covenant, must not forget it; but mind, and performe it. Otherwise, it is like *owing unto God, and not paying*, which is worse than *not to owe at all*. A

Eccles. 5.  
Thus have I dispatcht the Second generall, the *Covenant*, and shewed you how and in what manner this Covenant must be striken: first, in regard of the disposition and preparation of the Soule unto it, it must be with serious seeking the face of God & humbling the soule before hand; it must be with all intention & earnestnes, with fervent Love and charity to draw others the same way. Next, in regard of the Covenant it self, it must be an act & firm joining and binding our selves the Lord, as of the borrower to the Lender; of the wife to the husband; and that by some solemn *Act*, which may testify it to all the world, and be a witness against us, if we keep it not. And all this, thirdly for properties, must be of everlasting continuance, and had

had in continuall remembrance, so as it may be continually performed of all that make it.

*bold Hall, folio 14 v. 3. I proceed to the third and last branch, the 3. Abt. c. w. Grounds and reasons why, upon receipt of any deliverance, but more especially from Babylon, people should enter into such a covenant with God. And these respect deliverances either in generall, or from Babylon in speciall.*

1. The reasons why this must be done, upon any deliverance in generall, are these.

2. Because God, at no time so much as when he bestowes upon his people some notable deliverance, gives such cleare hints and demonstrations of his willingness to strike an everlasting Covenant with them. No sooner had the Lord delivered Israel out of Egypt, but within

3. Moneths after, he commanded Moses to tell the people from him, *Tell have seene what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you out unto my selfe. Now therefore if ye will obey my wayse and keep my Covenant, then yee shall be a peculiare treasure unto me above all people.* Exod. 19. 1. and verfe 4, 5. God himselfe, you see, was now earnest for a Covenant.

It is the nature of God, where he bestowes one benefit, to adde moe, and still to rise in his blessings. Where he once opens his hand to take a people into his protection, he opens his heart to take them into his bosome. Where he puts forth his power to resuce a people, he puts out his heart to make them his owne, if then they have eyes to discerne the opportunity. See this most excellently demonstrated *Ier. 32. from ver. 37 to the 42.* His gathering them from their Captivity, first warmes, then melts, and after inflames his heart towards them, making it even then to glow as it were upon them, & to become restlesse till he have bestowed himselfe wholly on them

1. Why, for any deliverance in generall.

1 God at such times gives clearest evidence of his readinesse to enter Covenant with us.

3. Why it them by solemne Covenant to be their God for ever, is so, in Now then, shall God, at such a time, be so willing the gene- and deſirous to enter Covenant with men, and ſhall they all think it too much for them to be in Covenant with him? Shall he be ſt bound to them, and they left free to ſit loofe from him? Indeed, this is that which our corrupt nature would willingly have: People would faine be their owne men, which yet in truth, is, to be the greatest ſlaves. Necessary therefore it is for men, upou receit of any deliverance, to renew Covenant with God who is pleased to honour them ſo farre, as to be in Covenant with them. For, theſe two are relatives, and ever goe together, *I will be their God, and they ſhall be my people.* God is not the God of any people but of his owne Covenant-Servants. The reſt, he ſtiles, *Lo-ammi.* Hos. 1:9. *for yee are not my people,* faith he, *and I will not be your God.* They will not enter into Covenant with me, and I will make no Covenant with them. That is the firſt reaſon.

2. God is content to be bound firſt.

2. As God is pleased to enter into Covenant with his people, *it is he firſt in the Covenant.* God requires no man to bind himſelf by Covenant to Him, till the Lord firſt strike a Covenant with his ſoule. As we love him, because he loved us firſt; ſo we enter into Covenant with him, because he firſt entreth into Covenant with us. *I will be their God,* he is firſt bound, and ſeales firſt; and then, and not till then, it followes; *they ſhall be my people.* This is the conſtant tenor of the Covenant. And ſhall he begin, and we think much to follow? Can there be a marriage conſummatd where onely the man is firſt married to the woman, and the woman will not after, for her part, be married to the man? Now, God no way ſo much declareſ his willingneſſe to be in Covenant, and to be firſt in it, as by deliverances (as we ſhall ſee more in the next

next reason: ) great reason therefore, men should then 3. Why it  
second him by mutuall stipulation. It is an hard case, is so, in  
when men will not follow, where God leades. the gene-

3. In deliverances God more especially manifesteth rall.

his fidelity in keeping Covenant with his people, even 3. In deliver-  
when they have broken Covenant with him, and forfeited rances God  
all into his hands. When God delivers a people out of more especi-  
any straite, doth not that usually suppose some folly of ally manifest-  
theirs going before, & provoking him to cast them into eth his fidelity  
that affliction; whence, upon their cry, he is pleased to in the Grand  
deliver them? Psd. 107.

And when they have so farre and so long broken the Lawes, and contemned the Counsel of the most high, and dealt unfaithfully in his Covenant, as that he hath bin even compelled to throw them into darknesse and the shadow of death: yet if then, upon their humiliation, he be pleased to deliver them out of all their distresses; this is to give them fresh experience of his infinite love in Keeping Covenant and mercy with them, that kept no Covenant with him. This is called a rememb'ring of his Covenant with his people, after that their uncircumcised hearts be humbled, and that they accept of the punishments of Lev. 26. 41 their iniquity, when God should have cast them out of <sup>42</sup> their land, among their enemies, as afterward he did. So that, in a deliverance, that which is most predominant in God, and should be most sweet and pretious to his people and most eyed by them, is his fidelity, mercy, and unchangeable Love in bringing out that Covenant he once made with them, and spreading it before himselfe, and making of it good, even when they could not exspect it, nor durst to plead it. Hence that passionate speech of God to rebellious Ephraim, Is Ephraim my deare sonne? is he a pleasant child? As if he should have said,

3. Why it is said,<sup>1</sup> surely he cannot conclude so ; yet , my love ,  
is so , in by vertue of the ancient Covenant betwen us , makes  
the gome still so to account him : witness that which follows ;  
yall . for since I speake against him , ( that is , as resoluing to cast  
him off for ever ) I remember him still , ( I remember I am  
in Covenant with him ) wherefore my bowels are troubled for  
him , I wil surely have mercy upon him , saith the Lord . Thus ,  
deliverance is a thred drawne out of the bowells of his  
Covenant . Great reason therefore that , in this case , his  
people should think of renewing their league and Coven-  
ant with the Lord on their parts , when they have so  
shamefully broken it , and yet he goes on in so much  
mercy to manifest his fidelity in remembraunce and keeping  
the Covenant on his part , by giving them deliverance .

No compleat  
deliverance  
and hap-  
piness , without  
a Covenant .

<sup>4</sup> Againe , fourthly and lastly , All our hopes of a full  
deliverance , of complete happiness , will be delayed , if  
not frustrate ; and , the next deliverance will stick in the  
birth , and want strength to bring forth , if we come not  
up to a Covenant for deliverances already received . If  
God have delivered us once , he will do it no more ? or ,  
if he do somewhat ; to hold us up by the chin that we  
sink not , yet will he hold us down from the throne , that  
we reigne not , till we come up actually and fully in this  
point of Covenanting with him : It is only to those that  
take hold of his Covenant , that he gives an everlasting name  
which shall not be cut off , *Isay 56. 4, 5.*

He that hath obtained most and greatest deliver-  
ances , will , ere long , stand in need of more . Now , one  
thing is necessary to drawdown more , and to move God  
to command ( further ) deliverances for Jacob ; yea , to  
powre out his whole bosome into the laps of his people ,  
and to crowne all deliverances and blessings received ,  
with this assurance , that he that hath delivered , will yet  
again

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against deliverer; and that is, to enter into a solemn Covenant with the Lord, upon consideration of what he hath done already, how ever he should please to deal with us for the future, or for removing any present pressures that lye upon us. Although God begin to deliver, yet he will never perfect the deliverance till this be done. See Judges 10: from ver. 9, to ver. 17.

The people which returned from Babylon found God to keep touch with them, to a day. So soone as the 70 yeeres determined, their captivitie was dissolved, and somewhat was done, the foundation of the Lands house was laid, but the building went slowly up, the reformation of Church and State went heavily on; and they were never in a thriving condition till Nehemiah, by the good hand of God, lighted upon this course. Some *Fafts* they had kept before, yea very many, but they never thrived, till he added to their publique and solemn *Fasing*, the fastening of them to God by a solemn *Covenant*. Then, the worke of Reformation, and establishment, went on merrily, then they prospered. Thus farre the Reasons concluding for a Covenant, upon receipt of deliverances in generall.

2. The Reasons inducing us thereunto, upon deliverance from Babylon in particular, are these.

1. Because Babylon (after once the Church was put under her power) had alwayes been the most insolent, all heavy, bitter, bloody enemy that ever the Church felt. The violence of Babylon was unsupportable, her insolency intolerable, her bloud-thirstinesse insatiable. Hence the Church is bold to challenge all the world to match her misery under the yoke of Babylon; Behold, and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me, (that is, by the heavy hand of Babylon) in the day of his fierce wrath, Lam. 5:21.

2 Why, for deliverance from Babylon,

1 Babylon hath ever been the foremost enemy.

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3. Why it is so, in speciall. This was so sore, that it hath been by some Fathers, and others, conceived to be the fillest and most lively typicall expression of that matchlesse agony and extremitie which our Lord himselfe ( hanging upon the Crosse ) sustained, when he bare all our sinnes, and the wrath of God due to us for them, so farre as to make a full satisfaction to the Justice of his Father, in behalfe of all his people.

And, as it was with old Babylon, so it is, and ever will be with the new, ( I meane, *mysticall Babylon*) to the end of the world, might she so long continue. Even she also delights in no other drink but the bloud of the Saints, as you shall finde in Rev. 17. 5. where the very name written upon her forehead sufficiently sets out her nature: *Mystery, Babylon the Great, the Mother of harlots and abominations of the earth.* And, what of her? I saw, saith Saint John, *the woman drunken with the bloud of the Saints, and with the bloud of the Martyrs of Jesus:* and when I saw her, I wondred with great admiration, vers. 6. And well he might. A woman, and drunk! And, if drunk, would no liquor suffice, but bloud! no bloud, but that of Saints and Martyrs! She is never in her element, but when she is swimming in bloud. So insatiable is she, that like the horse-teethes daughter, *she never firth, it is enough.*

Therefore, when God gives any deliverance from thence, there is more than ordinary cause to close with the Lord, in a more solemne and extraordinary manner, giving him the praise and glory of so great a mercy. But then more especially, when God works out the full deliverance of his Church, by the totall, and finall ruine of Babylon. Oh then, then is the time when all the people in heaven must sing *Hallelujah;* ascribing, salvation, and honour, and power unto the Lord our God, Revel. 19. r.

And

And againe, Hallelujah, vers. 3. as if they could never 3. Why it is sufficiently expresse themselves to God for such a deli- is so, in verance, such a mercy, such a vengeance.

2. Againe. When God delivereth from Babylon, there is more than ordinary cause of entring into solemnne Covenant with him, because the very subjecting of the Godly under that iron yoke, argues more than ordinary breach of Covenant with the Lord in time past, which stirred him up to deale so sharply with them as to put them under the power of Babylon. The Pro-  
2. Such a de-  
liverance im-  
plies more  
than ordinary  
breach of  
Covenant on  
our parts, for  
which God  
formerly put  
us under such  
a yoke.  
vocation was exceeding great, too much to be endured even by infinite Patience it selfe: else, the People of God had never been cast into such a furnace. It was for such a fault as dissolved the very marriage knot between God and his people: it was for going a whoring from him. For this it was, that God first put away Israel, giving her a Bill of divorce, Ier. 3. 8. And for this it was, that he afterwards cast Judah also out of his sight, 2 King. 17. 19, 20. And as it was in former times, so in later Ages of the world. What was the reason that so many millions of soules have been exposed to the butchery of Anti-christ in Mystical Babylon, and to be so hood-winckt and blinded by strong delusions, as to beleewe nothing but lies; even that Great, Great soul-killing Eye, that they might be damned? Saint Paul tells us, it was this; *They received not the love of the truthe that they might be saved, but had pleasure in unrighteousnesse*, 2 Thess. 2. What unrighteousnesse? Is it meant of every unrighteousnesse (that is in the nature of it damnable) which is to be found in the world? Surely no: but (*signanser*) of that unrighteousnesse whereby men turned the truth of God into aby, Rom. 1. that is, by corrupting the true worship of the true God, and afterwards falling off to down-right

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3. Why is Idolatry, even within the pales of the Church it self, so, in speciall.

Most of you are well seene in the History of the Church, and can soone point with your finger to the times wherein Babylon began to besiege Hierusalem, and Antichrist began to pull of his vizard, in the Churches of Christ; even then, when Pictures and Images began first to be set up in Churches, for remembrance; then, for ornaments; then, for instruction too; and at last, for adoration and worship. Then, God suffered her to be overrun, and over-spred by Babylon, as by an hideous specum or thick darknesse, and to be exposed and prostituted to all manner of whoredomes and filchinge; so as the slavery of the Jewish Church in old Babylon, was scarce a sea-biting, in comparison of the miseries of the Church Christian under the New, which makes havock and merchandise not of the bodies only, but even of the soules of men, Revel. 18. 13.

Now then, when God pleaseth to deliver a people from such bondage, and to awaken them effectually to look up, and to reflect even with astonishment upon those great and gasti sins of theirs, which had cut asunder the cords of the Covenant between God and their Soules, and provoked God to subject them to so much bondage; and, that they must either renew Covenant, or be obnoxious to more wrath, and be laid open to more and greater temptations and sins; this cannot but exceedingly work upon their souls, causing their hearts to melt, and their very bowels to yearne after the Lord, to enter into a new, an everlasting Covenant that shall never be forgotten.

This is that which God by his seruant Ezekiel, spake touching the deportment of the remnant of Israel, which should escape the sword among the nations; and countries

countries whither they had been carried captives, *Exodus 3. My 13  
6. 9.* They should, upon such a deliverance, remember is so, id  
God, not only with griefe, but resolution also to joyne speciall.  
themselves to him more firmly in a perpetuall Coven-  
tant. For, of them, he saith there; *they shall escape of you*  
*shall remember me among the nations*, because I am broken  
with their whorish heart which hath departed from me, and  
with their eyes which goe a whoring after their idols, and they  
shall loath themselves for the evils which they have commis-  
tered in all their abominations: And of the same people he  
saith, afterwards, \* that, upon their returne home, *They*<sup>\* cap. 11. 18.  
19, 20.</sup>

*shall take away all the deſeſtable things*, and all the abomina-  
tions thereof from thence. And I will give them one heart,  
and put a new spirit within them, I will take away the stony  
beare out of their flesh, and give them an heart of flesh, that  
they may walke in my Statutes, and keep mine ordina-  
nces, and doe them: and they shall be my people, and I will be  
their God. So that here is a full Covenant striken, and  
that upon this ground: viz. the Consideration of those  
great fynes they formerly committed, whereby they  
had broken their first Covenant and departed from  
their God.

So farre the Reasons, and Grounds of the point, I shall  
now as breifly as I can, endeavour to bring home, and  
set on all by ſome Application, which I shall reduce to  
3. heads, namely to matter of Reprooche, Information and  
Exhortation. For, if, *When God vouchſafeth any deliverance* <sup>Application</sup>  
*to his people, especially from Babylon, it be most ſeafonable and* <sup>Threefold</sup>  
*necessary to cloſe with him, by a more ſolemne, firme, and in-*  
*violable Covenant, to be onely his forever:* Then,

1. How may this reprove, and condemne of great in-  
gratitude and folly, many ſorts of men among vs, that  
are faſte from making any ſuch uſe of the deliverances  
which

<sup>1. Vſe of Re-  
prooche.</sup>

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*I. Ife.  
Reprofe  
Hildeg.*

which God hath wrought for them. O beloved ! Should I but give you a Catalogue of the many, great, stupen-  
dious, and even miraculous deliverances which God  
hath given us ; the pefonaall deliverances he hath often  
given to each of us apart; the publique, eminent, glori-  
ous deliverances he hath given to us together with the  
whole State; that, in 88, and that of 1605. I meane from  
the horrid hellish *Gun-powder-Treason*; but especially,  
and above all the rest, our happy deliverance out of *Ba-  
bylon* by the blessed Reformation of Religion begun a-  
mongt us, some good number of yeeres by past ; the  
time would faile me. But alas ! What *use* have we made  
of them ? Hath this *use* ever been so much as thought  
of by us ? Nay verily. For,

Of foure  
sorts of men.  
viz.  
1. Of such as  
think a Co-  
venant need-  
full in trou-  
ble, but not  
after deliver-  
ance.

*Hosea 5.15.*

1. Some thinke it bootlesse, thus to *close* in with God,  
*after* an evill is over. When Gods hand is heavy upon  
them, sense of smart compels them to thinke it then a  
fit season to do somewhat, to confesse their sins, to hum-  
ble themselves, and to seek God. *In their affliction they  
will seek me early*, saith the Lord. But so soone as he  
takes his hand off from them, they cast all care away, as  
if now ( according to that homely proverb ) *the devill  
were dead*, and no further use of any feare, or diligence  
were to be once thought upon, till ( with *Pharaoh* ) they  
come under a worse plague than before ; and, as if God  
had delivered them to no other end, but to live as they  
list, to cast more dung into his face, and to dishonour  
and provoke him yet more than ever before.

I appeale to the consciences of many who heare me  
this day, and I require them from the Lord, to witnesse  
truly, whether it be not even thus with them. If the  
plague knock at their doore, if death get in at the win-  
dow, and begin to shake them by the hand ; there is then  
some

*doubt*

some apprehension of wrath and judgement; some humbling, some hankering after God. Then, Oh what would not these men do, what would they promise, on condition to be delivered from their present anguish, and fears! But once deliver them, and God shall heare no more of them, till they be in the same, or worse case again. They turne *Covenanters*? Nay, leave that to the Puritans. For their parts, they think more of a *Covenant with death and hell*: for, *God is not in all their thoughts*.

Had there been, upon the discovery of the Powder-Treason, (which this Honourable Assembly hath cause above all others to preserve eternally in fresh remembrance, and to think more seriously what God looks for at all your hands upon such a deliverance) had there been, I say, no possibility of escaping that Blow, what would not men have then done! Oh what prayers, what fasting, what humiliation should we have seenne! But, when the share was once broken, what followed? A *covenant with God*? Nothing lesse, for, so soone as ever the danger, the fear, the amazement at such an heathen project, and the neare approach to the execution of it, was a little over, the Traitors themselves fell hot deeper into the pit of destruction which they had digged, than generally all sorts of men did into the gulfes of their old sins, as if they owed more to Hell, than to Heaven, for so great a deliverance. And, is it better now? Where is the *Covenant* (*speaking Covenant*) with God, that so wondrously a deliverance deserves? and requireth? *Amnis sit bona, ambid stolidos vestrum*

These men may please themselves, and feed sweetly upon a vain dreame, that those are no hatme in all this, but the Apostle brings them in a sad reckoning, after a sharp chiding for it, *Ephes. 4. 5.* What saith he? *Pestis est omnes*

## 42. The first Sermon, at the late Fast

1. Vse. thou the riches of his goodness and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? The end of all Gods goodness in forbearing, advancing, and giving thee prosperitie; and of his long suffering, in sparing thee when thou hast abused prosperitie; and of all his mercy, in delivering thee out of adversitie; is, to lead thee to repentance, to draw thee nearer to Himself, even in an everlasting Covenant. And if it have not this effect on thee, the Apostle hath said it, and the God of Heaven will make it good, that thou despisest the riches of his goodness, &c. Thou tramplest all mercies under thine impure feet, when they do not raise and scruue thee up so neere to thy God, as to enter a solemn *Covenant* with them. And, what then? Thou wilt not stay there, but fall into more sinne, and under greater judgement; and, after thy hardness and impudent heart, treasurest up unto thy selfe wrath (that is, more and more wrath) against the day of wrath and revelation of the righteous judgement of God. This is the end of all who make not the Goodnesse of God, a prevailing motive thus to joyne themselves to the Lord; they fall into more, and greater sinnes, and abominations; and so adde daily to that great heape, and to those Seas of divine wrath that hang over their heads, to overwhelm and confound them forever.

2. Others, if, after some time of lying under the weight of many pressures of the Church and State, they arrive at some hopes and opportunities of easing themselves of those burdens, and of freeing the Land of the great Instruments of all their evils; they conceit strongly, that, if this be done, all is done. If but some of the *Nomads* who have invaded their Laws, and Liberties, be pulled down, (Which is an act of Justice) how do the

3. Of such as having means of deliverance think it enough to rid out of the way the instruments of their evils.

the *Many* ( who do nothing towards any Reformation of *1. y<sup>e</sup> st.* themselves ) rejoice , and promise to themselves great *Reproofe*. matters ! Now ( think they ) there will be an end of all our miseries, and we shall see golden dayes ; *Judgement Amos 5. 14.* shall run down like waters, and righteousness like a mighty streame.

Oh Brethren ! deceive not your selves. If this be all you look at , if, upon opening this *doore of hope*, this be all you ayme at , to make use of the time to secure your selves against oppressors , and never thinke of closynge with God ; or, but thinke of it; you may perhaps goe farre in pursuit of your owne desygnes , in providing agaist the evils you sugh under; and, this Parliament may do great things this way : But let me tell you from God, that this will never do the deed , till the *Covenant* we have been all this while speaking of, be resolved on, and solemnly entred into by all those that expect any blessing from that High Assembly. Nor this, nor all the Parliaments in the world shall ever be able to make us happy in such a degree at least as we expect, till the Lord hath even *glewed*, and *marryed* us all unto himself by muuall Covenant.

It is not only the making of good Lawes to remove our present grievances ; no, nor the cutting down of all the evil Instruments in our State or Church at one blow, that can secure us against the like ; yea, worse evils for the future ; but rather, as one wave follows another, so one mischefe will still tread on the heeles of another, and greater plagues will ever crowd in after the former, till we close with God by such a solemnne Covenant.

The people of *Palestine*, or *Philistia*, made themselves marvellous merry, when any of the Gouvernours or Kings of *Israel*, or *Iudah* ( such as *Sampson*, *David*, *Yezriah*, &c. )

44 *The first Sermon, at the late Fast.*

*I. Vse.  
Reprooche.*

that had sorely yoked and hampered them, were remo-  
ved by death, and others come in the roome that could  
do but little against them. When such an one as *Ahaz*  
who never wonne battaile of them, but still went by the  
worse, swayed the Scepter ; oh how joyfull were the  
*Philistines* ! But marke what a damp God cast in among  
them in the midst of all their mirth ; *Rejoyce not thou  
whole Palestina, because the rod of him that smote thee is bro-  
ken* ; ( that *Uzziah*, and other Potent and successefull  
Kings are taken away, and weake unhappy *Ahaz* come in  
the roome ) *for out of the Serpents root shall come forth a  
Cockatrice, and his frust shall be a fiery flying serpent.* *Ahaz*  
shall leave an *Hezekiah* behind him, that shall pay all his  
Fathers debts upon the *Philistines*, and plague them yet  
more than all that went before him.

*Sec 2. King.  
18. 8.*

And have not we seen this verified also neerer home ?  
Have not some, in former times, been taken away, who  
have been great Oppressors, and Instruments of many  
sore pressures ? And, how have men rejoiced at their  
falls ? Nor know I, why they should not, if Justice in a  
just way have cut them off. But alas ! what Good in the  
issue, hath followed, or can be yet hoped for so long as  
men continue *Philistines*, enemies to God & his Church,  
*Anti-Covenanters* (even with *Hell*) rather than true *Cove-  
nanteers* with God ? Whether is our Condition any what  
better now than heretofore, when those *Leviathans* were  
alive, and in their height ? I appeale to your selves. And  
the reason of all is this, that men mistake the meanes of  
Cure, or at least fall short of it. The cutting off of evill  
Doers ( how necessary soever it be ) is not all, nor the  
maine requisite to make a people happy ; unlesse also  
there be a thorough joyning of themselves to God by  
*Covenant.*

If you therefore that be now convened in Parliament, I. Vse.  
 should sit so long as you desire, even these 7 years, (if Reproose.  
 your businesse should require it) and think, you would  
 make such Examples of men that have violated the  
 Lawes, and invaded your Liberties; and enact so many  
 wholesome Lawes to prevent the like presumptions for  
 the future, as should put us into a new world, causing  
 men to admire the happy state and frame of Govern-  
 ment which you would set up: yet all this would never  
 produce the expected effect, but prove as a meer dreame  
 of an hungry man, who *in his dreame eateth abundantly,*  
*but when he awakes, is empty;* unless you also, not onely  
 resolve upon, but execute this maine duty of entring  
 Covenant with your God.

Againe, thirdly, others can roar like beares, and mourn  
 sore like doves, when they find themselves disappointed  
 of their hopes: when Parliaments have been broken up  
 in discontent, when they have looked for Judgment, and there  
 is none, for salvation, but it hath bin farre from them: then,  
 they have howled like dragons, not onely for afflictions,  
 but perhaps for sinnes also, especially if deliverance up-  
 on deliverance hath been snatcht from them, even when  
 it hath seemed so neer that they had begun to take pos-  
 session of it: yet, (filly men that they are!) their evills  
 haunt them still, and prevale more and more, after all  
 their fastings, hamblings, and strong cryes to God their  
 Redeemer. For alas! what will all this doe without a  
 Covenant, without taking hold of God, and joyning  
 themselves to him to be his for ever? you may see such  
 a State of the Church as this deseribed by *Isaiah:* & good  
 were it for us to take warning by it: *We all doe fade as a*  
*leafe, and our iniquities like the wind have taken us away.*  
 And why all this? The next words will tell you; there is

3. Of such  
 as thinke ex-  
 traordinary  
 Fasting and  
 Prayer suffi-  
 cient, without  
 a Covenant.  
*Isa. 64. 6, 7.*

1. Vsc. none that calleth upon thy name, that stirreth up himselfe to  
Reprofe. take hold of thee, say they to the Lord who had hid his face  
from them, and consumed them for their sinnes. Not that  
they did not at all call upon God, but, because they  
did not so call upon him as to stirre up themselves to  
take hold of him by Covenant; therefore is it accounted  
no better than a not calling upon him at all. Thus men  
lose not onely their opportunities of deliverances offre-  
red, but their duties also by which they desire to further  
it against another time.

4. Of such as  
are convinced  
of the necessi-  
ty of a Coven-  
ant, yet  
come not up  
to it.

Hg. 13. 24.

4. Some, it may be, goe yet further. Vpon the hear-  
ing of such a duty ( so much pressed and inculcated )  
they begin to be a little stirred; they are convinced that  
It is indeed true, such a Covenant is fit to be made: but  
here ( like Ephraim an unwise sonne ) they stand still at the  
breaking forth of the Children of the Covenant. They  
faine would, but loth they be to go thorough with the  
bargaine. They begin to come on, and then fall back againe.  
They are so long a cheapning, treating, complementing,  
disputing how safe it may be for them, how  
well it may stand with their profits, projects, ends, inter-  
ests, relations; that they coole againe, & never come up  
to a full resolution. Oh, fayes one, this is a good course,  
and fit to be taken: but, my engagements, callings, Al-  
liance, company, service will not consist with it. Ano-  
ther sweares, he could find in his heart to make triall of  
it, but that he should be jeered, scorned, and perhaps  
lose his place, or hopes, for it: another, he is for it, but  
at present he cannot enter upon it. Thus one thing or o-  
ther still keepes this dutie without doores, and holds  
most men off from the worke for ever.

But beloved, take heed of this dallying. What ever  
you think, it is no better than a departing away from the  
living

25

living God, that springs from *an evill heart of unbelift*; i. *Vse.*  
 when, being fully coavineed of the weight, necessity, *Reprofe.*  
 and commodity of the duty, you will yet, *while it is cal-*  
*led today*, adventure so farre to *harden your hearts*, as not  
*to set upon the work instantly, and to go thorough with*  
*it.* *Heb. 3.*

Woe unto all such dodging Christians; they shall find  
 to their cost that God will write them *I-s-are-n-i-m-i*, *Hof. 1.*  
*9.* and pronounce of them, *They are not my people, and I*  
*am not their God.*

If any think, what adoe is htere? what meanes this  
 man to be so earnest? would he have us all turne Coven-  
 anters? yes, with God. Why, what if I doe not? Then  
 never looke for good from him, how faire foever thy  
 hopes be. "No" sayes another, Ile try that, sure. I have  
 "seen many a good day in my time, and hope to  
 "see more, though I never swallow this doctrine: there-  
 fore he resolves to goe hence, as he came hither; as he  
 lived yesterday, so he will to morrow, though this  
 day he doe as his neighbours doe, keeping some order,  
 (much against the will of his base lusts that ring him but  
 an harsh peale in his eare for this little abstinence) yet to  
 morrow he will be for his swearing, drinking, whoring,  
 any excesse, and riot, as much as ever; and yet, by grace  
 of God he hopes to prove all these words to be but  
 wind, and to doe as well as the best of them all when he  
 comes to die.

But woe worth the day that ever such a man was born  
 that when he heares God calling him with so much im-  
 portunity to stand even this very day before the Lord, to en-  
 ter into Covenant with the Lord his God, and into his Oath,  
 shall so harden his neck, and harbour such a root of evil  
 and malice within his heart, as when he heares the  
 words

I. vse. of the Curse upon all those that will not enter into Cov-  
 enant nor entering into it shall not keep it, he shall blesse  
 himselfe in his heart saying, I shall have peace, though I  
 make in the imagination of mine heart, and adde drunckenes  
 to shurst. See, and tremble at what God hath resolved  
 to doe with that man, Deut. 29. 20, 21. The Lord will not  
 spare him, but the anger of the Lord, and his jealousy shall  
 smouke against that man; and all the Curses that are written  
 in ( Gods ) Booke shall ly upon him, and the Lord shall blot  
 out his name from under Heaven. Here is nothing but fury,  
 powred out upon such a wretched, notable sinne shall de-  
 scend upon him, not a curse shall escape and go by him; not  
 onely himselfe, and posterwy, but his very name ( so  
 farre as it is an honour ) shall all be cast out of the world,  
 as out of the midle of a fling. If he please himselfe with this, Yet I shall live as  
 long as some others, if they have any happiness, I  
 resolve to share with them, he will find that God will  
 not leave him so, for he will say unto him selfe, out  
 of all the other Tribes of Israel, so as though all others  
 be faine, yet as a stricken Deere is unhearded from all  
 the rest, and followed by the dogs, till he be pull'd  
 downe and kill'd, so shall it be with this man, according  
 to all the curses of the the Covenant, that are written in the  
 Booke of the Law. Although the whole Kingdome be  
 safe, and all others in it be in peace, yet he and his house  
 shall perish; the line of Confusion shall be stretched out  
 over him, hell and damnation shall be his portion, how  
 high soever he now beares his head, and how much so e-  
 ver he suffer his heart to swell against the truth, suppo-  
 sing all that he likes not, to be nothing but a spicke of in-  
 discretion, yea of faction, and ( it may be ) of sedition  
 when yet no shewing is offered, but what is ( I trust ) preg-  
 nantly  
 shewen.

Iy proved out of Holy Scripture. So farre the first vse. 2. vse. 1.  
 2. This may informe us touching the true cause *Informa-*  
 (which most neerely concernes our selves) of the *flowing*,  
 proceedings of Reformation of things amisse among us, touching the  
chief cause [why Reforma-  
tion and full  
redres of our  
evills goes on  
so slowly.  
 both in the Church and Common-wealth: Why God  
 hath not yet given us so full a deliverance from *Babylon* ;  
 why there have been so many ebbings and flowings in  
 matters of Religion, yea, more ebbs than flowings ;  
 Why generall grievances swell to such an height, and  
 that all the opportunities of cure have vanished, so soone  
 as appeared : how it comes to passe that albeit God  
 hath moved the heart of the King to call Parliament  
 after Parliament, yet by and by, one spirit of division or  
 another , sometimes from one quarter , sometimes  
 from another, (like the *evill spirit* which God sent be-  
 tween *Abimelech*, and the men of *Shechem*, to the ruine of <sup>Judg. 9. 23,</sup>  
 both) still comes between, & blasteth all our hopes, lea-  
 ving us in worse case than we were in before ; & whence  
 it is, in regard of our selves ) that instead of setting up  
 the Kingdome and Ordinances of Christ in more puri-  
 ty, there is such a contrary mixture, and such a corrupt-  
 ing of all things, in Doctrine, in worship, in everything,  
*Arminianisme, Socinianisme and Popish Idolatry* breaking  
 in againe over all the Kingdome like a floud.

What is a chief cause of all this ? Have we not pray-  
 ed ? have we not fasted ? Have we not had more *Fasts at*  
*Parliaments* of late, than in many yeares before ? Yea,  
 hath not there been generally among Gods people,  
 more frequent humiliations, more frequent seeking  
 of God, notwithstanding the malice and rage of some  
 men to discountenance and suppress it, than in former  
 times ? Why then is Deliverance, and Reformation so  
 slow in comming ?

*2. Vse Informa-  
tion* Surely, Beloved, we have all this while mistaken the maine businesse, and neglected the principall part of a Religious *Fast*. You come, *Fast* after *Fast*, to seek God in his House; You forbear your victuals, afflict your soules, endure it out a long time; you pray, heare, confess your sins, and freely acknowledge that all is just that God hath brought upon us, and that we suffer lesse than we deserve. All this is well. But here is the error, and the true Cause of the continuance of all our evils, and of their growing greater, namely, that all this while we have never, in any *Fast*, or at any other time, entred into such a solemne and publique *Covenant* with God, as his people of old have often done upon like occasions and exigents.

That I may yet more effectually bring home this to all our hearts, give me leave briefly to parallel the slow pace of our deliverance out of *Mysticall Babylon* with that of *Indah*, and some of the remnant of *Israell* out of *old Babylon*, which for a long time had held them Captives.

And here first, be pleased to call to minde, that, as touching the Captive *Jewes*, God failed not (on his part) of his promise. At the end of 70 yeeres, libertie of returne from *Babylon* to *Hierusalem* was proclaimed, in the first yeere of *Cyrus* the *Persian* Monarch: whereupon, many did returne, under the conduct of *Zorabbabel*. Being come home to *Hierusalem*, we may not conceive that they were not at alll touched with sense of their deliverance, or of the sinnes which had formerly provoked the Lord to cast them into that great bondage out of which they were delivered.

*Ezra 1.1,2.  
Ezq.2.*

*Ezra 3.6.*

Well, on they go; first, to offer sacrifices in the right place, *Although the foundation of the Temple of the Lord*

was not yet laid. In the second yeere of their coming Zorob<sup>b</sup> 2. Vse. babel began to set forward the work of the house of the Lord, Informa- and the foundation was laid. But the adversaries of Iustition. <sup>Vse. 8.</sup>  
 dah (the Great Officers of the Kingdome under the King of Persia) apprehending, or rather pretending, the going on of this building to be matter of prejudice and danger to that Monarchy, they procure a stay of it, upon reason of State; so as it was well nigh an hundred years ere they got libertie to go on again, and it was above an 100 yeeres before the Temple could be finished. For, as many exact Chronologers observe, the Temple was not perfected in the reigne of Darius Hystaspis, as some have thought; but in the sixth yeere of Darius Nothus, between whom and the former Darius, both Xerxes (the husband of Esther, and called in Scripture Ahasuerus) and Artaxerxes Longimanus successively swayed the Persian Scepter. In all whichtime, many things were amisse; Crueltie, Oppression, Adultery, Mixture with strange wives, and other great deformations remained. Then comes Ezra, after the Temple was finished, and somewhat he did, to set forward the work of Reformation, in the seventh yeere of Artaxerxes Mnemon, successor to <sup>Ezra 7.7.</sup> Darius Nothus. And yet, there was much more to do. After him therefore, comes Nehemiah, in the twentieth yeere of the same Artaxerxes Mnemon; and, after all the former endeavours, he findes the Church still weltring in her bloud, and even wallowing in her owne gore; I meane, in most of her old and long continued sins; (although cured of Idolatry) so that still there was great corruption in doctrine, in worship, and in manners.

Wherupon he now resolves, and sets upon a more thorough Reformation of all these; but could never effect it, till beside the proclaiming, and holding of a

## 52 . The first Sermon, at the late Fast

2. Vse. publique Fast, he and all the people lighted upon this course, namely, of entring into a publique and solemne Covenant with the Lord, subscribed, sealed, and sworne unto, as before you have heard: and so, from that time forward, the worke prospered; and the Church was purged of many abominations, wherewith till that time she was defiled.

Neb. 9. ult.  
and 20. 19.

\* Quarto mensi Vrbis fuit expugnata, quato autem fuerat excusum Templum & consumptum incendio: septimo mensi interfectus tandem fuit Godolias, qui fuerat cum residua plebe qui collecta fuerat ab ejus manu. Iejunium autem decimi mensa putant fuisse institutum post urbem obfissam. Ergo iejunium mensa decima, tempore alio praecessit, Calvin, in Loc. Non, quod haec omnia in eodem accidere runt anno, sed diversis annorum intervallis.

Behold here, *Quanta modis erat dilectam condere Gentem*, how great a work, how long a businesse to perfect a Reformation even of Gods dearest people. Their captivitie in Babylon lasted not halfe so long time, as was spent after their returne thence, ere their Reformation could be brought to any tolerable perfection.

And why so? Did they omit prayer, and fasting, and seeking early after God? Surely no. For, in Zach. 8. 19. we read of foure severall publique Fasts, (\* *The fast of the fourth moneth, the fast of the fifth moneth, the fast of the seventh, and the fast of the tenth moneth*) which they held, not only by all the time of the 70 yeeres captivitie in Babylon, but many yeeres after their returne thence, Zach. 7. 3. and vers. 5. But all this labour was in great part lost, for want of this addition to all their humiliation, and prayer; namely, *The joyning of themselves to the Lord in an everlasting Covenant not to be forgotten.*

And when God once directed Nehemiah to this course, see, how all things began to thrive and come on a maine. Now, not only the Temple, but even the walls of Hierusalem were built up, (and that within one twelve yeeres after this Covenant was smitten) which before lay waste many scores of yeeres.

Let us now reflect upon our selves, and the State of Religion, and progresse of Reformation in our owne Church, that we may make up the Parallel.

Some beginnings of our deliverance from Babylon,

we received by King *Henry* the eighth. For, he threw <sup>2. Vse.</sup> out the *Pope*. His sonne King *Edward* the sixt came after <sup>Informa-</sup>, and cast out Popery, in the body and bulke of it. A *tion*, great work, and a large step, for the short time of his infant reigne. And indeed, he had many excellent helps that way, (beside the zeale of his own pious heart) an Excellent Archbishop, a Prudent and vigilant Protector, beside others; else he could never have done so much. Notwithstanding, the potency and secret underminings of those mighty Factions then prevailing, hindred the work not a little, so that it exceeded not an infant *Reformation*; yea, through the immature death of that *Iosiah*, it soone prov'd abortive.

The Princess that came after, quickly turn'd the Tide, before it was half high water: and she set all the Gates wide open againe both for *Pope*, and Popery to re-enter with triumph, and to drink drunk of the bleed of our Ancestors, till God discharged her, and released his people from her cruelty. So that when Queen *Elizabeth* (that glorious *Deborah*) mounted the Throne, although her heart was upright and loathed the Idolatry of the former Reigne, yet found she wroke shought to restore any thing at all, and to make any beginnings of a *Reformation*. She soone felte, when she would have throughly pluckt up Popery, both root and branch, (superfluous Ceremonies, and all remaining raggs of superstition, as well as grosse Idolatry) that she had to do with an *Hydra*, having such a strong partie of stout Popehings to grapple with at home, and such potent and dangerous abettors of them, to cope withall abroad. I need not name them, I might addre hereunto, some difficulties arising from the interests and engagments of not a few of those.

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2. vsc. those ( though good ; and holy men ) that underwent voluntary exile in the heat of the *Marian* persecution ; who , while they were abroad , had a large share in the *troubles at Franchford*, ( too eagerly , perhaps , pursuing the *English Formes of Worship, and Discipline*) and so , when upon their returne , they were advanced to places of Dignitie , and Government in this Church , they were the more apt and forward to maintaine and hold up that Cause wherein they had so farre appeared , and for which ( some of them ) with more heat than Charitie had so openly declared themselves , in forreine parts . And so , what by one impediment , and what by another , we see it hath been a long time ere our Reformation can be thoroughly polished and perfected as were to be wished and desired ; for there is nothing so perfect , heret , but is capable of more perfection .

Nay , so farre are we become now from going forward with the work , notwithstanding the pietie and care of our Princes since the last Restitution of Religion in this Kingdome , that ( as it was in *Iosaph's* time , though his own heart were for God , yet there was a pack of rotten men , both Priests and People , very great pretenders to Devotion , but indeed mad upon Images , and Idols ) we begin to fall quite back again ; and , not only to coast anew upon the brinks of *Babylon* , from whence we were happily delivered , but even to launch out into her deepest Lakes of superstition and Idolatry , under pretence of some extraordinary *pietie of the times* , and of some *good work in hand* .

What is the reason of all this , but that ( not so much as once ) since the first beginning of Reformation of Religion in this Island , we never ( for ought I know ) entred into such a solemn , publique , universall *Covenant*

to

to be the Lords, as he requireth for those beginnings ab<sup>2</sup>. vse.  
ready given us; but have late loose from God, and so Informa-  
have not joyned together as one man, zealously to pro-  
tione. pugne his trueth and Ordinances, and to stand by him  
and his Cause, as becomes the people of God, in all just  
and warrantable wayes, against all opposers, and gain-  
sayers.

So long as we please our selves in this libertie of our  
holding off from a Covenant with God, we may feed  
our selves with vaine hopes of redresse of things amisse,  
but shall speed no better than those libertines and back-  
sliders in Jer. 14. who lookest for great matters from God,  
but came short of all, and hea seemed to wonder at the  
reason. For, thus they bespeak him, ver. 8. *O the hope*  
*of Israel, the Saviour thereof in time of trouble, why shouldest*  
*thou be as a stranger in the Land, and as a wayfaring man,*  
*that turneth aside to tarry (lonely) for a night? Why shouldest*  
*thou be as a man astonied, as a mighty man that comes save?*  
yet thou O Lord, art in the midst of us, and we are called by thy  
name. See here how they are put to it. They acknow-  
ledge his Power, Goodnesse, Presence, yet they are not  
aved. He seemes to be like Sampson, with his Locks cut  
off, as if he were not able to save, or would not do it: and  
this they wonder and stand amazed at, as a thing incre-  
dible, and impossible.

But, God makes them a short and sharp answer, (which  
may also serve us) ver. 10. *Thus, saith the Lord, have*  
*they loved to wander, they have not restrained their feet;*  
*therefore the Lord doth not accept them.* If God be as a  
wayfaring man, sometimes with a people, more often  
gone from them; sometimes blessing, sometimes crof-  
fing them, and suffering them to fall under heavy pres-  
sures, and never keeps an even and settled statio[n] or  
course.

course of proceeding with them; it is but that he hath learnt from themselves (as I may so speake:) they will be their own men; they will not be tyed to him so strictly; they will have some libertie for their lusts, for the world, for the devill, for any thing. And loe here is the fruit of it; God will not be bound to, nor walke with them; he will not draw out that strength, that goodnessse, that compassion which might deliver them from the evils they howle under; He will neither heare them, nor any body else for them; nor *treue* himself, ver. xi. not *Noah*, *Daniel*, and *Iob*, Execl. 14. Nothing therefore, but a more solemne and strict Covenant with God, will put us into a posture and condition capable of perfect redresse of our grievances; how faire so ever either now, or hereafter, we may seeme to be for it. This is the second use:

3. *Vse*, of *Exhortation*. Thirdly suffer, I beseech you, a few words of *Exhortation*. The returning Jewes (you see) call upon all their Nation to enter into *Covenants*. Give me leave then, to call upon You the *Representative Body* of this whole Kingdome who stand here before the Lord this day to humble your soules, and let me also prevaile with you all, to joyne your selves, even this day, to the *Lord in an everlasting Covenant that shall not be forgotten*. Make this day, a day in deed, a day of *Covenanting* with God, and God shall Covenant with you, and make it the beginning of more happiness than ever you yet enjoyed.

Beloved, mistake me not, my meaning extends not to engage you in any *Civill Covenant and Bond* for defence of your *Municipall Lawes and Liberties*. No doubt you will be able to find meanes enow (by the blessing of God) to settle those things, in a legall way; especially if you be carefull to *Covenant with God*.

*concl<sup>e</sup>*

Much

Much lesse is it my purpose to draw you into that late <sup>3. yse.</sup> Ecclesiastical Oath and Covenant ( enjoyned by the late Exhortation ) which in my apprehension is little lesse than a Combination and Conspiracy against both King and State. My busynesse is ; meerly to perswade you into a Religious Covenant with God, as himselfe hath prescribed and commanded ; and, his people, in the best times of Reformation, have readily admitted : namely, every man to stirre up himselfe & to lift up his Soule to take hold of God, to be glued and united to him, in all faithfulnessse, sincerity, care, and diligence, to be onely his for ever.

This if we doe, we need not care much for other Covenants : God will provide for that, and make a league for us even with the beasts of the field, and with the stones of the street ; he will make our Exactors peace, and our Officers righteousness, violence shall no more be heard in the Land, nor wasting, nor destruction within our borders ; our very walls shall be salvation, and our Gates praise. He will be a God of Covenants, and take care for our estates, Lawes, liberties, lives, children and all that belong to us, when once this is done.

<sup>152. 60. 17.</sup>

18.

Therfore I beseech you, yea, I require you in the name of the God of heaven, whose you are, whom you serve, before whom you stand, and from whom you expect salvation in the midst of the Earth, as well as in heaven, that you forthwith enter into this bond. Expect no assistance, no successse in any of your Consultations, in any Lawes that you agree upon, till you have fully brought your hearts to this point, to follow the Lord fully ; to be no more for your selfes than you would have the dearest wife of your bosome to be for any other man in the world ; but, to be wholly for the Lord, to employ and improve all your wit, abilities, industry, Counsells,

3. Vse.  
Exhorta-  
tion.

Gen. 17. 10.

Psal. 50. 5.

Exod. 19.

Deut. 29.

actions, estate, honour, and lives to promote his service and honour, what ever become of your selves and yours for doing of it. Say not as some Jeerers ( of whom it is hard to judge whether their malice or ignorance be the greater ) doe, that there needes no more Covenants than what we made in Baptisme, and that all other Covenants sayour strongly of faction and the Puritan Leaven. For, so Gods people of old made a *Covenant*, by *Circumcision*, and after by *Sacrifice*, that is, in every *sacrifice* which they offered, they did renew their Covenant begun in *Circumcision*. Neverthelesse, God thought it necessary often to call them out to strike another solemn Covenant with him besides the former. You have already heard that so soone as the Israelites were gone out of Egypt, & entred a little way in the wildernes, he put them upon a *Covenant*. When he brought them neer to *Canaan*, he required another soleinne *Covenant* of them. And when *Joshuah* had brought them into *Canaan*, and divided to each ofthem the lot of his inheritance, he drew them into another soleinne *Covenant*. *Josh.* 24. So that here was *Covenant* upon *Covenant*, and yet can no man ( without blasphemey ) charge it with any Puritan humour, faction, or any thing superfluous or uncomely for the Greatest on earth to submit unto.

That I may a little more enforce this duty, and quicken you to the imbracing of it, give me leave to present you with some *Motives* farther to presse you to it, and with some few *Directions* to guide you in it.

*Motives*  
to a Co-  
venant.  
1. Our many  
Deliverances.

### 1. For, *Motives*.

Consider. 1. how many, great, admirable, and even miraculous deliverances God hath given us; What great things he hath done for us. No Nation under heaven can say more to his praise, in this kind, than we have

have cause to do. Our Great deliverances out of *Baby-3. vs. 1.*, from the *Spanish Invasion*, from the *Gun-powder Treason*, and from many other evils and feares, do all call upon you for a Covenant. Yea, even the present Mercy Motives, and Opportunitie of opening that Ancient, Regular and Approved Way of cure of those publique evils that threaten confusion and desolation to all, pleades hard for the same dutie. But, among all these, I desire You of that Great and honourable Body of the Parliament, to reflect sadly upon that Stupendious Deliverance from the *Gun-powder Treason*, which more especially and immediately was bent against You. For, albeit the ruine of the whole Kingdome was in their Eye who were the Cursed instruments of Antichrist, and of the Devill his Father, in that hellish Designe; yet, no blow could have come at us, but through Your sides. And, albeit some of You that have the honour to be members of this present Parliament, were then unborn; yet, had that Plot taken effect, scarce any of You had been this day in being, to have sate there now, but had long since been covered and buried under the ashes of confusion. Think now, whether such a preservation deserve lesse at Your hands, than to give Your selves to your Great Deliverer, for so Great a Deliverance, whereby three Nations destinatated at once to Death, received no lesse than a joyfull resurrection from the Dead, and were again *born at once.*

Therefore, let not this Great mercy seeme small in Your eyes. And, remember too, that you may have as much need of God another time: nay, you know not what need you may have of him this present Parliament. You cannot be ignorant of the many murmures and more than whisperings of some desperate and devilish

60      *The first Sermon, at the late Fast.*

3. *Vse Exhortation.*

Motives.

conception suspected to be now in the womb of the Jesuiticall faction: And, how neere it may be to the birth, or how prodigious it may prove being born, I take not upon me to divine: but this we are all sure of, that what ever it be which they are big withall, it shall not want the least graine of the utmost extremitie of malice and mischiefe that all the wit, power, and industry of Hellit self can contribute unto it; and, that they labour, as a woman in travaile, to be speedily delivered of it.

What dangers, and what cause of feare there may be at the present, I leave to your Wildome to consider. But this be confident of, if Deliverances already received can prevaile with you for a *Covenant*, that Covenant will be your securitie; for it will certainly engage all the power and wisdome of the Great and only wise God of heaven and earth to be on your side forever. So that if God himself have power enough, wisdome enough, and care enough, you cannot miscarry; *no weapon that is formed against you shall prosper, no plot, no gates of hell shall prevaile against you.* And, if he have goodnesse enough, mercy enough, bowels enow in him, he will then also, raine down abundance of trueth, righteousnesse, justice, peace and plentie upon all Corners of the Land from whence, and on whose errand, You are now come together. Therefore it becomes you, above all others, to be first in a *Covenant*.

2. There can be no full enjoying of God, without a *Covenant*.

2. Consider that, till we do this, there cannot be such a full enjoying of God, as otherwise there might be. Indeed, the perfect fruition of God is not to be expected till we come to heaven, but yet we might have much more of God, even in this life, than now we have, could we be perswaded to such a *Covenant* with him.

Whatsoever experience we have of him now in any deliverance

deliverance bestowed, it would be doubled, if, upon the 3. *Vse.*  
deliverance received, we would thus be *joyned* to him. *Exhorta-*  
*Nor is this a notion or conceit only, but a reall trueth.* *tion.*

For, marke what He saith to his people, *Hof. 2. Motives.*  
*vers. 19, 20. I will marry thee unto me for ever, I will be-*  
*troath thee unto me in righteousnesse, and in Judgement,*  
*and in loving kindnesse, and in mercies, I will even marry*  
*thee unto me in faithfulnesse, and thou shalt know the Lord.*  
He that enters into Covenant with God, is betroathed,  
yea even married to him: And how married? even to  
the partaking of all his goods, of all he hath, yea of him-  
self, and of all that he is. As the wife may say, *Vbi tu*,  
*Caius, ego Caia;* and, as *Laban* sometimes, of *Jacobs* wives, Gen.31. 43  
children, and cattell, *These daughters are my daughters,*  
*and these children are my children, and these catell are my*  
*cattell, and all that thou seest are mine:* So a man once  
married to the Lord by *Covenant*, may without arrogan-  
cy say, *this righteousnesse is my righteousnesse, this judge-*  
*ment is my judgement, this loving kindnesse, these mercies,*  
*this faithfulnesse which I see in thee, and all that thou*  
*haft is mine, for my comfort, supply, support, direction,*  
*salvation, and what not?*

And take notice of that phrase, *Thou shalt know the*  
*Lord.* Did they not know him before? Yes; but never  
in such a manner, with such a *Knowledge*, at least in such a  
measure. They shall now know him in such neere, fami-  
liar, sweet and ineffable expressions of his dearest, deepest,  
choycest conjugal love, as they never tasted, nor  
could taste of before.

We know how it is with a wife married to a loving  
husband. They loved one another before marriage, and  
many expressions of a speciall love passed betweene  
them, but they never enjoyed one another fully till the

3. Vse. marriage was solemnized. Then, there is not only a more intimate manifestation of fervent, intire, loyall, chaste love ; but a further enlarging and stretching out of mutuall affections to each other , than they could possibly have beleaved they should ever have reached unto, till now experience assure them of it. And even thus it is between us and God. Is he Good in deliverances ? have we tasted of his love already ? Oh how great would his goodnesse be, how full of grace, mercy, bountie ; and, how would he communicate even whole rivers of all these to that Soule that would once come up to him , and close with him in an everlasting Covenant ! All the wayes of the Lord are mercy and trueli, unto such as (make, and) keep Covenant with him, Psal. 25. 10.

3. No buckling to the worke God calls us unto, without a Covenant.

3. Consider that what ever worke God calls You to, Yee will never buckle thoroughly to it, till you have entred into Covenant with him. An apprentice boy when he goes to a Master upon tryall onely, his minde is now on, then off againe ; sometimes he could like the trade , by and by his minde hangs after his Mother at home, or after some other course of life, and he never sets close to his businesse, till he be bound. When once the Indentures be sealed, and he enrolled, he knowes there is now no more time to deliberate, but he must fall to his busines, or else take what happens for his idlenesse and negligence. So is it with a wife ; if she be but onely promised, or betroathed to a man, she may come to his house, and cast an eye up and downe ; but it is rather to observe, than to act : she may perhaps cast out a word now and then somewhat freely also ; but she never sets her selfe to guide the house , or to doe any thing to purpose, till she be married : then, *she carersh for the things of the world* ; that is, with all possible diligence looking

4

looking to, and managing of the businesse of the family 3. *Vse.*  
 committed to her, *how she may please her husband:* all her *Exhorta-*  
*thoughts, care, diligence run this way;* she makes it *tion.*  
 her businesse that she must stick unto, and daily manage Motives.  
 as a part of the marriage Covenant. And thus also it will <sup>1 cor. 7, 34.</sup>  
 be with you. You have much worke under your hands,  
 and are likely to have more; and I hope you desire to  
 doe all in truth of heart, for God, and not for ends of  
 your owne: but let me tell you, this will never be done  
 throughly till once you be *marryed to him by solemne*  
*Covenant.* Then, *will you care indeed for the things of the*  
*Lord, how you may please the Lord,* in every cause, in every  
 Answer to any Petition, and in every Vote of any Bill,  
 or sentence. You would then think, when you come to  
 manage, debate, vote, any Question, “I am the Lords,  
 “not mine owne, not my friends; will this I doe, stand  
 “with my Covenant? will it please God? will it be pro-  
 “fitable for the State? is it agreeable to Justice and equi-  
 “tie? Then, on with it, no man shall divert, or take me  
 off. But, till then, one will entreate for his friend, ano-  
 ther for his; one will make you one way, another would  
 draw you another way; and they are both your friends,  
 and you knowe not how to deny either: and thus are  
 you even torne in peeces betweene them, in so much as  
 you sometimes resolve to be absent, or to sit still and say  
 nothing; or, to gratifie him that hath most power with  
 You, be the Caufe what it will. But when once the Co-  
 venant is sealed, all this will be at an end; You will  
 quickly stop your eares against all perswasions that may  
 hinder Justice and Reformation; and, when this is  
 known, men will soone forbear also to trouble You  
 with such solicitations.

Againe fourthly; Wicked men stick not *at a Covenant*

4. Wicked  
men Coven-  
tant with  
Hell.

3. Vse.

*Exhortation.*

Motives.

Isay. 28.

with death and hell it self, so they may but satisfie their Lusts; though they know the end thereof will be damnation. Oh then shall not we much more make a *Covenant* with our God to do his will, which will be beneficiall and comfortable both here and hereafter, and procure a full torrent of his mercies, bountie, grace, and eternall life, to flow in upon us!

5. The Devil himselfe will do no great matters for his vassals without a Covenant.

5. Consider that the Devill himself will have a *Covenant* from all his vassals that expect any extraordinary matters from him; else, he will not be engaged to be at their Command. There is not a Witch that hath the Devill at her beck, but she must seale a *Covenant* to him, sometimes with her bloud, sometimes by other rites and devices, and perhaps he must fuck her too (as in those hellish bargaines you know they use,) and then, he is for her, during the time agreed upon. And shall we think God will be so cheap, as to be (with reverence be it spoken) at our Cominad, to help, direct, assist, deliver and save us, who will not do so much for him as Witches and Sorcerers will do for the Devill?

In the 45 of *Isay*, vers. 11. there is a strong expression this way; *Thus saith the Lord, the Holy one of Israel, and his Maker, aske of mee things to come concerning my sonnes, and concerning the work of my hands Command ye mee.* It is not to be thought that God complementeth with his people, but is free and heartie in the expression of what they shall really find him. But marke; it concernes his Sonnes; that is, those that are truely in *Covenant* with him. This priviledge is for none else. So that the way to have God at *Command*, (with humilitie be it used), is to be his sonnes and daughters by *Covenant*. For, to whom it is said, *I will be their God, and they shall be my people*, to them is it spoken, *I will be a father unto you, and ye shall be my sonnes*

sonnes and daughters, saith the Lord Almighie, 2 Cor. 6. 3. Kft. & 18. And to them he saith also, Command ye me, where to Exhorteth  
me. Consider that it is the proper and chiefe busynesse  
of a Fast, to enter into Covenant with God. You see it Motives,  
to be the practise of the Church in Nehemiah's time.  
And where this hath been omitted, the Fast hath been  
lost. God never accounted any of those four annuall  
solemne Fasts before mentioned, that were so long in  
use among the Jews, to be fasts unto him; but calleth them  
fasts to themselves, Zach. 7. 5, 6. Why, but because they  
looked no further in their Fasts, but to afflict their soules  
for a day, to bow down their heads as a bulrush, and to spread  
sack-cloth and ashes under them, and there an end. But  
they lost all their labour, getting nothing from God but  
a chiding, and contempt. And in truthe, when will we thus joyne our selues to  
the Lord, if not at a Fast? Then, are our hearts in more  
than ordinary tune for such a work, when we are brought  
to set our sinnes before us, and humbly to confess, bewaile  
and renounce them; when we have taken some  
paines with our Soules to softeni, and melt them before  
the Lord; especially if then they be in any measure rai-  
sed up towards Him with any apprehension of his love  
in the pardon of so many and great sinnes, even when  
the Soule is most cast down for them. Then, I say, strike  
through the Covenant, or it will never be. If you let  
slip this opportunitie, you may perhaps never obtaine  
the like while you live; but either your selues may be  
cut off, or your hearts shut up in desperate hardness, like  
unto Pharaoh, whom every deliverance, and new experien-  
ce of Gods favour in taking off new evils, hardened  
more, and madd worse.

This is the  
proper worke  
of a Religious  
Fast.  
Nehem. 9.

66 *The first Sermon; on the last Fast.*

3. *P. 1. 1. 20* In the last place (and let it not have the least force  
External of perswasion) remember and consider, that this day,  
tis this very day, the 17. of November, 21. yeeres  
Motives. sithence I began a new resurrection of this Kingdome  
7. This very Day began  
the second Reformation  
of Religion. from the dead, our second happy Reformation of Religion  
by the auspicious entrance of our late Royal Deliverer  
(worthy of eternall remembrance and honour) into her blessed and glorious Reigne; and that, from thenceforth Religion thrived, and prospered under her Government with admirable successe, against a whole world of oppositions from Popish factors at home and abroad: So as the very Gates of hell were never able to extinguish that Light, which God by her meanes hath set up amongst us.

Consider I beseech you, that it is not without a speciall Providence that this your meeting was cast upon this very day (for, I presume, little did you think of the 17. of November, when you first fixed on this day for your Fast;) that, even from thence, one hammer might be borrowed to drive home this nayle of Exhortation, that the very memory of so blessed a work begun on this very day, might throughly inflame you with desire to enter into a *Covenant*, and so, to go forward to perfect that happy Reformation, which yet in many parts lyes unpolished and unperfect.

Oh suffer not that doore of hope by Her selfe open this day, to be again shut, for want of a *Covenant*. If you would indeed honour Her precious memory, yea, honour God and your selves, and not only continue the possession of what she (as a most glorious Conduit pipe) hath transmitted to us, but perfect the work, set upon this duty of joyning your selves to the Lord in an everlasting

*Covenant*

*Covenant that shall not be forgotten.* And so have you the  
*Motives.* I shall now set up all with some few **Directions** to  
 help us in it. And here, passing by what hath been al-  
 ready spoken touching the **preparatives** to it, the **stance** of it, and the **properties** required in it, I shall only  
 give you these five subsequent **Directions**.

1. Give a Bill of divorce to all your Lusts, or kill  
 them out-right. This Covenant is a marriage-Cove-  
 nant, and there is no marrying with God, so long as  
 your former husband, your base corruptions, your  
 swearing, riot, drunkenness, uncleanness, pride, op-  
 pression, and what ever else your soules know to be the  
 plague of your own hearts, remaine alive and undivorced.  
*For the woman which hath an husband, is bound by the Law*  
*to her husband so long as he liveth;* but, if he be once dead,  
*she is free from that Law,* Rom. 7. Therefore send these  
 packing, in the first place. A wise man will never marry  
 a strumpet, nor with any woman, that hath another hus-  
 band: his wife that shall be only his own, none else shall  
 have interest in her. Much lese then, will the Holy  
 and Jealous God admit of any Spouse that is wedded to  
 any lust, and so continueth. Say then, what wilt thou  
 now do? wilt thou still keep thy darling lust? Hast thou  
 been a sweater, and so thou wilt be? a drunkard, an un-  
 cleane person, an oppressour, a prophaner, and wilt  
 be so still? Know, that God will none of thee, but ab-  
 horrest all such as thou art. He will admit none into Co-  
 venant but such as touch not the meanest thing, but separate  
 from it. To these only it is, that he promiseth, *I will be  
 their God, and they shall be my people.*

2. More especially purge out and cast away (as a Men-  
 struum cloth) all Idols and Idolatry in particular. All our

3. *Exhortation*  
 to enter into  
 Covenant.

1. Give a Bill of  
 Divorce to  
 all your Lusts;

2. More especi-  
 ally cast out  
 all Idols and  
 Idolatry.

Lusts Psal. 5. 4.

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3. *Vsc.*  
*Exhorta-*  
*tion*  
*Meanes,*  
*Ier. 44. 4.*  
*2 K. 17.*

lusts are lothsome to his stomach, but nothing is so abominable to his Soule, as *Idolatry*. This is that spirituall whoredome which meritoriously dissolves the marriage bond where it is already knic, and lies as a barre in the way to a Covenant with God, where yet it is not made. This was it for which the Lord proceeded so severely, first against the ten Tribes, and then against the residue, as you all know. For this, the Land spewed them out. And where ever God promiseth to recall them, he usually premiseth this, (which should first be done) From all your Idols will I cleanse you, *Ezek. 36. 23.* Ephraim also shall say, What have I to do any more with Idols? *Hos. 14. 8.* and all shall cast them away with detestation, saying, Get thee hence, *Isay. 30. 22.*

Every Idol is that great *Image of Jealousy*, which the Lord can by no meanes endure, and which will certainly be the destruction of King and People, where ever it is entertained, especially if againe received in, after it hath been once ejected. A sad example whereof we have in *Idah*, where, after *Isiab* had taken away all the abomi-  
*2 Chron. 34. 33.* nations out of all the countries that pertained to *Israel*, and made all that were present in *Israel* to serve the Lord onely, the Act of Resumption of Idols and Idolatry by the succeeding Kings (although it is probable they did it one-  
ly secretly like those in *2 K. 17. 8.*) became the ruine of those Kings, and Kingdomes.

Beloved, let me speake freely, for I speake for God, and for all your safeties. You cannot be ignorant of the groffe Idolatry daily encreasing among us, and committed not (as adultery) in Corners onely, but in the open light; people going to, and coming from the Masse in great multitudes, and that as ordinarily, openly, confidently as others go to and from our Churches.

And

And I doubt not but some of you doe know the number 3. v. f.  
of Masses to exceed that of Sermons. <sup>and like nov Exhorta-</sup>  
Whose heart bleds not over this prodigious growth <sup>tion.</sup> of Popery and over flowing of Popish Masses? Who Meanes,  
knowes not, that in the Mass is committed the most  
abominable Idolatry that ever the Sunne beheld in the  
Christian world? Who remembers not with indignation  
and horror, how often that insatiable Idol hath bathed  
it selfe in the blood of many of our Ancestors and  
Progenitors? And can any be so silly as to beleewe, that  
it will rest satisfied till it swim againe in our blood also;  
unless we will joyne with Idolaters, and so perish in  
Hell? For what ever some men talk of the possibility of  
the salvation of some persons in that Church, (as they  
call it,) yet it is agreed on all hands, among us, that,  
for those of our owne Nation and once of our owne  
Church where the light hath so long shined in so much  
brightnesse, so as they have both received & professed  
it; if they shall (whether to gratifie a Parent, a wife,  
husband, friend, Master &c.) put out their owne eyes,  
and returne backe to Babylon from whence they were  
once set free, their case is very desperate and dismal,  
and <sup>it had been better for them never to have knowne</sup> <sup>2. Pet. 2.</sup>  
<sup>the way of righteousness,</sup> <sup>they after they have knowne it to</sup>  
turnt from the holy Commandement once delivered unto  
them. Therefore I beseech you to take care of these a-  
bove others. <sup>to exhort or this godly and honest</sup>

Nor speake I this, onely to prevent a publique toleration, (which I hope, through the care of our Pious King, and your diligence, our eyes shall never see) but  
to put on Authority to the utter rooting out of that abomination, although committed in secret; and with  
commivence onely. <sup>2. Kin. 17.9.</sup>

3. *Pft.* If then you will nothir between Two opinions, If  
*Exhortation* you will be thorough for God and follow him fully,  
 downy withall ~~only~~ and ~~say~~ althoough the Kingdome,  
 Meanes ~~most~~ as the shaking of the Earth yet more stiffe and  
 full for that purpose, may effect it. Till then, you may,  
 if you will, talke of a *Covenant*, and thinke to doe great  
 matters; but that Great God who is so jealous of his  
 glory in that above all other things, will abhorre all  
 Covenants with you. And if you, having now such ope-  
 portunity and power, shall not throughly cleanse the  
 Land of these spirituall whoredomes so boldly facing  
 and even ouerfacing the glorious Gospell professed am-  
 ong us, before that in stead of a blessing upon your  
 Consultations and proceedings, you will draw downes  
 Curse that will cleave to you, and goe home with you,  
 and scatter like poyson over all parts and corners of  
 the Kingdome, till all be consumed and become a deso-  
 lation.

You all I thinke, agree upon the necessity of a great  
 Reformation. Where should you begin then, but where  
 God ever begins? Looke into the Stories of *Afa*, *Iehosu-*  
*ahat*, *Hezchiah*, *Iosiah*, and even of *Mansess* himself, (the  
 grossest Idolater and most bloody Tyrant that ever  
 reigned in *Judeah*) when once God had throughly hum-  
 bled him, and you shall ever finde that they began their  
 grand Reformation at *Idols*, and *Idolatry* committed  
 with them. I speake not this to backe or countenance  
 any tumultuous or seditionary spirits that have lately been  
 stirred up to doe things without Commission; but to  
 You, whom God hath dely called to the works, and  
 indispensibly requires it at your hands.

3. Execute true Judgement and Justice. *Loose the band*  
*of wickednesse, undoe the heavy burdens, let the oppressed goe*  
*free,*

free, and break every yoke of the oppressor. This is a maine part of an acceptable Fast; and therefore must be per- formed of all that will enter into Covenant with God. And this was part of Gods Answer to the Jewes anqui- Meant. ring of the Prophet whether they should continue their solemn Fastes. Zeph. 7. Therefore herin deale im- partially and throughly, for hereby the Throne it selfe is established. It is true, a difference must be put be- tween those that are only led on in evill wayes by o- others, and those that are leaders of others: but it be- comes me not me to prescrive to you in this case, your own wisdome will teach you that. Only I am to pray you, that if you shall find any escampes have been made in the Ordinary Courts of Justice, in the condigne puni- ment of *Murder*, and *Robbery*; take notice of them, and there be sure to strike home, as *Samuel* did where *Saul* himselfe had been too indulgent. There is nothing makes you such faire Images of God (in the relation you now stand) as due execution of Justice and Judgement. Therefore, if you will indeed enter into a Covenant, let this be done.

4. Do your best to draw as many others as you can the same way. Parents and Masters are bound to take care that their children and families do feare, and serve God, as well as themselves. And You who now appear before him in behalf of the kingdome, as you must enter into a Covenant for them as well as for your selves; so must you do your arbitre that they also for themselves may passe under the same Covenant, with you. The representative Body of Israel, that stood be- fore the Lord to make a Covenant, in *Deut. 29. 13*; made it not only for themselves and such as were present, but for all that were of them also; and *right* when he entered into

4. Draw others also.

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3. Ysc. into a Covenant himselfe; he not only caused all that were  
 Exhibited present of Judah at the house of the Lord, to stand to it,  
 tition. 2 Chron. 34. 32. But he made all Israel referre, even to serve  
 Meanes. the Lord their God, ver. 33; that is, to strike a Covenant  
 with him. Therefore take care that all others, when  
 you returne home, may make a Covenant before the  
 Lord to walk after him in all this Commandements; that  
 God may be set up more and more, and the hearts of all  
 men may be lifted up in the wayes of the Lord to take  
 hold of his Covenant also. If you do not this, you do  
 nothing; for none is required at your hands, than of  
 private persons; who yet are bound to call upon others  
 (as the men in my Text) saying, Come and let us joyn our  
 selves unto the Lord in an everlasting Covenant.

5. Set up Way-  
 markes to  
 Zion.

What dy you have this to bedone; namely, that all  
 shoulde speake before God in Zion, for this purpose? Then  
 set up Way-markes to direct them thither. Take speciall  
 care that the Ordinances of God be set up, and held up,  
 in more rigour, ie, said plentie. Down at once with all in-  
 vention and fancies of man, which corrupt and adulterate  
 the pure worship of God. Let none but He be wor-  
 shipped, and let no worship be thrust upon him which  
 himselfe hath not prescribed. Herein especially (yet  
 still within your bounds) Be zealous; and quit your  
 selves like men. Y bnt A. considerate as howes, bo

Above all, take better order for the more frequent,  
 and better performance; and due countehancing of that  
 now vilified (but highly necessary) Ordinance of Preach-  
 ing, which, albeit in Gods own name and power  
 unto salvation, is yet brought into so deep contempt  
 (and by none more than by those who shoulde labour  
 most to hold up the honour of it) that it is made a mat-  
 ter of scorne, and become the odious Character of a  
 Puritan,

*Parishian*, to be an assiduous Preacher. Yea, so farre have 3. vsc. some men run mad this way, that it is held a crime de *Exhortation* serving Censure in the highest Ecclesiastical Court *tion*. in this Kingdome, to tell but a few Clergy men out of Meanes, a Pulpit, that it is an essentiall part of the Office of a Bishop, to Preach.\* Some of you know that I belye them not.

And is it not then high time to vindicate the honour of Preaching from those virulent and scurrilous tongues and pens, that have of late daies (more then ever) blasphem'd this Ordinance, and, to take more pitie of the many darke and barren parts of this Kingdome, where many scarce have a Sermon in seven yeeres; nay some (as divers of worth do credibly report) not in their whole lives. Hath not God himselfe said plainly, *Where there is no Preacher the people perish*? Is it not his own complaint, *No people are destroyed for lack of knowledge?* And how so? thus; for a long season Israel had been without a teaching Priest, and without the Law. 2. Cro. And mark too, that while they had no teaching Priest they were without the true God also. For, there was no coming at the true God, in the ordinary way, but by a teaching Priest. How shall they heare without a Preacher? And it pleaseth God by the foolishnesse of preaching to save them that keeleve, and if faith comes by hearing.

Wherfore I dare pronounce, that while so many thousands within the Kings Dominions, especially in England, Wales, and Ireland, are still suffered to sit in such darknesse and in the shadow of death, and so to perish for ever for want of constant, sound, profitable Preaching; it is impossible that they should be capable of a Covenant with God; or, that it may be truely said, that the maine body of these Kingdome are in case to ynomise;

\* But ab initio  
it was not so.

The third  
part of the

Hom. against  
the paill of

Idolatry,

Speaking of  
the Bishops

of the Primitive

times, faith, that

they were then  
Preaching Bi-

shops, and more

often in Pulpits than in

Princes Pa-

laces, more of-

ten occupied in

his Legacy,

As he said, Go

see into the  
whole world,

and preach the

Gospel to all

men, than in

Embassages

and affaires of

Princes of this  
world, pag. 59.

Credit. 1623.

Prov. 29. 18.

Hof. 4. 6.

Rom. 10. 14.

1 Cor. 1. 2.

Rom. 10. 17.

3. vte.  
Exhorta-  
tion.  
Meanes.

74      *The first Sermon, at the last Fast*

make a Covenant with him ; unlesse you, the Representative Body thereof, take more care than ever yet hath been taken in this behalfe.

I know the many plea's of many idle droases and mercilesse men to excuse and defend an unspreaching, or seldom-preaching Ministry ; but all their fig-leaves are too short to cover their own shame , and the nakednesse of these poore perishing people whom such men make naked, to their own destruction also.

To tell us , that preaching indeed is necessary for the planting of a Church, bat not so afterwards : is nothing but to bewray their owne fottish ignorance . Is not the word preached, the milk and food whereby men are, and must be continually nourished to grow up in the body of Christ , as well as the Seed whereof they are first begotten unto Christ ? And can men that are born, and living, live safelly , or at all , without continual supply of food convenient for them ?

What fearefull trifling is this in a busynesse of such high Concernement ! Good Iehoshaphat, when his heart was once lift up in the wayes of the Lord , tooke other order : for , he sent not only some of the prime Levites and Priests , who taught in Judah and had the Book of the Law of the Lord with them , and went about through all the Cities of Judah and taught the people , 2 Chron. 17.8,9. but with them , he sent divers of his Princes and chiefe Officers , Benhad , Obadiah , and sundry others , to see that this work should be effectually done ; verf. 9. yea (as our late Translation hath it ) he sent with them to teach in the Cities of Judah : that is , that they shoulde take as much care of the busynesse , by putting on the Priests and Levites , as if they themselves in person were bound to do all the worke . And hence it was , that God gave this testimony

1 Pet. 2. 2.  
Eph. 4.  
Iam. 1. 28.  
2 Pet. 3. 23.

testimony of Iehoshaphat, that he walked in his fift wayes 3. vse. of his father David, verl. 3, that he had riches and honour Exhortation in abundance, verl. 5, and that the fear of the Lord fell sion upon all the Kingdome of the Land round about Iudeah, so Meanes, that they made no warre against Iehoshaphat, verl. 10. So that, beside the spirituall benefit, a Preaching Ministry is one of the best advantages to secure a State; it is (you see) not only an hedge, but walles and Balausts unto any Kingdome.

And yet, as many of our blind gaides and Idol Shepheards care not to erect Preaching where there is none, so doe they all they can to cheat and defraud those of it who doe or would enjoy it, sometimes by pulling it downe where it is set up, and (to fill up the measure of their wickednesse) glorying in it, when they have done, sometimes by striking out the teeth of it, that if men will needes preach, yet it shall be to little purpose; onely a frigid, toothlesse, saplesse discourse, never piercing deeper than the eare. If the Preacher come home to convince the Conscience of particulars that need reformation, (which yet was the old course, and should be so still) the Preacher is either derided as worthy of nothing but contempt, or else censured as indiscreet, rash, factious, and seditious.

And least men should surfeit of preaching, how be all Sermons, in the afternoones of the Lord's dayes, cryed downe, as the markes of Iudaizing Puritanisme, and as a burden intolerable to the people!

Indeed, it is true, that when Authority first commanded the afternoones Sermon to be converted into Catechising, therewas not onely no hurt done, but a wise and needfull course prescribed for the best edifying of popular Auditories. But as some have handled the mat-

3. *Vse.*  
*Exhortation.*  
*Meanes.*

ter, it is now become a great hindrance to edification. If a Minister would carefully and solidly open the severall heads of Catechisme, & confirm them by Scripture, and bring them home by soime short and familiar application most suitable to vulgar eares and Capacities, I hold it simply the most profitable exercise (at least for one part of the day) that can be sett up for the increase of sound knowledge and Piety. And pity it is that this is so much neglected. But this, say our new Masters, is worse than preaching. Therefore they enjoyne all to keep onely to the bare Questions and Answers of the Childe's Catechisme. And if any presume to adde any exposition or instruction, he is by some hurried from post to pillar, and censered as a pernicious Malefactor, if he durw shew him. And as they have thus thrust all preaching (be it but Catecheticall) out of the Church in the afternoones of the Lords day, so have they shut divers able, godly, discreet Pastors out of their owne Pulpits on the weeke dayes, even in Populous Townes, where the Ministers were willing to bestow their paines. (and so for many yeates with great fruit and comfort to the whole Countrey had done.) gratis, for the refreshing of many hungry Soules who had no preaching at home in their owne Parishes, and dare not stirre thence on the Lords day to seek it abroad. *soe q[ui]c[k]e shal bincl u[er]tis sol b[ea]tA.*

Nay, some of your Cathedrall Men are come to that passe, that when any Sermon (such as it is) is preached in the Cathedrall or Collegiate Church, no Sermon must then be preached in the Parish Church or Churches adjoyning, merely to uphold the pompe and State of the Greater Church, and for feare of lessening the Auditory, or diminishing the honour of the Preacher, (who many times deserves little enough) where as not

a fourth part of the Congregation ( by this meanes de-<sup>3. Yse.</sup>  
frauded of Preaching in the Parish Church ) can possibly *Exhortation.*  
come within hearing, or ken of the Cathedrall Pulpit, *Meanes.*

an Oh Beloved ! are these wayes to set forth Christ to  
the people for their salvation, to display God in all his  
glorious Attributes and Perfections, and to bring them  
within view of the beauties and Excellencies of God in  
his Covenant and Communion with his people, so as  
to draw them to a Covenant ? Nay hence, hence  
it comes to passe that God is extremely dishonoured,  
his Name blasphemed, his day abominably profaned,  
and his people run headlong ( like beasts to the Sham-  
bles ) by droves, to Popery, Anabaptisme, Familisme,  
Atheisme, and what not, that may cast and lock them  
under the hatches of everlasting damnation.

yd God to us is right. *Quis salufando*, how should I  
huo Temperet a lachrymis. In this place I do well to tell you  
abt know that some of those Step-fathers and hard-  
hearted Wretches, who be indeed the chief ( if not  
theidely ) cause of all this, blush not to attribute the  
Idaily falling off of multitudes from our Church, to  
over+much Preaching : but this is as rationall, as was his  
mad opinion touching Saint Paul, that much learning had  
indeed mad. These are crying Abominations, that  
will cry as loud against you, as now they doe against the  
Autho'res of them; if you reforme them not.

Wond'not at my length, and heate in this point. It  
is a matter of greatest Consequence, and of all other  
most importanter for a Preacher to be zealous in. And give  
me leave to tell you, that this must be put in the head of  
the Catalogue of your weightiest Consultations at this  
time, if you desire ever to draw the people of this & the  
adjacent Do-

3. Vse.  
Exhorta-  
tion.

Meanes.

minions into any Covenant and Communion with God, or to settle any thing for the good of your selves and countreyes.

King James indeed took commiseration of the grosse ignorance of multitudes in the North parts of this Kingdome, and sent some Preachers at his owne charge among them. A Pious and a Noble worke! But what through the unsettled wandrings, Idlenesse, the superflciall and unprofitable performances of some of these Preachers, and what through the supine negligence of some in Authoritie who shold have looked better to those itinerant Ministers, most of that labour and charge was little better than lost. For, some of you know, that in no parts of the Kingdome hath there been such an increase of Papists, as in those very Countreys where that sleight meane was used to reduce men from Popery.

I beseech you therefore by all the mercies of God, by all the Bowels of Christ in shedding of his dearest blood for those precious Soules, who now, even by thousands and millions miserably perish in their ignorance and sins, that you would carefully reforme, or cast out all idle, unsound, unprofitable, and scandalous Ministers, and provide a sound, godly, profitable and settled Preaching Ministry in every Congregation through the Land and the annexed Dominions; and, to take no lesse care for their diligent and constant performance of their dutie both in life and Doctrine, as also for their liberall maintenance, (that may be still capable of improvement, as the times grow harder, and commodities dearer) that both themselves who preach the Gospel, and all theirs also, may cheerfully and comfortably live of the Gospel. And let us once see Zion built up, by your industry, in perfect beautie.

Lastly,

Lastly, When you set upon this great busynesse of a Covenant, see that you do it out of lesse to God, and with Exhortation all your heart: else, it will come to nothing. If you set your wold to Zion, your face must be set, and setted whither Meanes. 6.

If you would make a Covenant, you must not be unwilling, afraid, ashamed to be accounted such Covenanters, but do it with a ready, open, undaunted countenance and resolution. You must love the name of your God to be his servants, Isay 56. 6. You have seen how A薩 and all his Kingdome did it; they both entred into Covenant, and they sware it, with all their heart, and sought him with their whole desire, and he was found of them, and 2 Chron. 13. 15. gave them rest round about.

When a Covenant is to be made, do it with all the heart; and forget it not when it is made.

Thus if you do, God shall be set up, Religion advanced, your grievances removed, you shall heare no more such complainings in our streets. All blessings shall follow, not your selves alone, but the whole Kingdome, in our King and his Government, in your Consultations and proceedings, in the publique, settled, and glorious Peace, and prosperitie of both Church and State. The blessings of the Earth, in the Citie, the field, your bodies, posteritie, in all your goings out and coming in; The blessings of heaven in the meanes of Grace, the beginnings and growth in grace, the light of Gods countenance which is better than life; and, after all, even the fulnesse of both grace and glory in the full, cleare, and eternall fruition of God himselfe in the highest heavens, shall all compass, and crown you for ever.

Provided always, that when once this Covenant is made, you take care that is never be forgotten, but heeded, minded, and performed; that as you close with God, so you may always continue with him. Then shall this whole

whole nation and the children which are yet unborne  
Exhorting and blessing the Lord for ever for this Parliament  
tion. and yntur gndcavous int. Htud seclatly. fols spant, and  
Means; therefore must desist. yetwch this hope, that my Row  
vered fellow-labourer designed for the other part of  
this work, will begin where he left it, and set  
forth more strength what my weaknes  
conscience and letolysing his name of law  
bus all his knyghtdom to him; yis yor poysentis into Co-  
untry, and chyck yare to yis dñe, trust yis ill dñe, yis spes (only)  
yis letolysing people yere, wch to brayf rymed hys  
yis letolysing people yere, wch to brayf rymed hys

John with always continue with him. Then shall the world provide swallows, which doth cover us; this God doth to us, and bringeth us to his presence, where we may see him, and be with him for ever.